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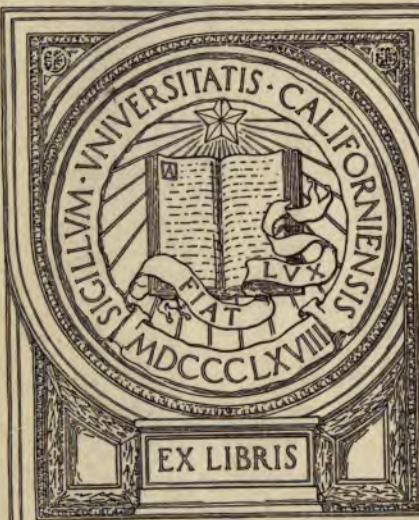
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Journal of the Pali Text Society.

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

LONDON :

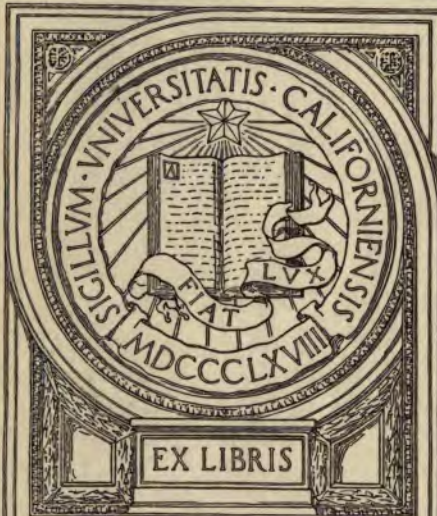
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1886.

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Journal of the Pali Text Society.

- Verse 13 = Dhp. 21.
 „ 14 = Dhp. 172.
 „ 16 = M. x. 5. 8.
 „ 19 = P. P. iv. 19.
 „ 20 = P. P. iv. 10.
 „ 23 = Dhp. 103.
 „ 32 gives the Ariyadhammāni.
 „ 43 = A. 3. 99.
 „ 61 = S. N. 2. 4. 3.
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hinayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
"	120	"	Valāhaka Jālāka.
"	186	"	J. 1. 73, and S. 1. 14. 4.
"	191	"	Pāc. 51.
"	200 foll.	"	M. P. S. iii. 1. &c.
"	229	"	C. ix. 1. 3.
"	235	"	M. viii. 1. 11.
"	248	"	A. 3. 110.
"	267	"	J. 1. 84.
"	300	"	S. vi. 2. 5.
"	340	"	Khps. 6. 1.
"	489	"	S. 4. 10.
"	491	"	J. 1. 117. 8.
"	498	"	J. No. 4 = Kathā Sarit S. vi. 5. 29.
"	521	"	Sūci Jātaka.
"	532	"	Dhp. 127.
"	620	"	A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pāli Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal	136
Anguttara	140
Buddhavaṃsa and Cariya Piṭaka	123
Āyāraṅga	156
	— 555
In 1888—	
Journal	136
Thera- and Therī- Gāthā	238
Puggala	111
	— 485
In 1884—	
Journal	190
Samyutta, Part I.	275
Sutta Nipāta	229
	— 694
And in 1885—	
Journal	104
Anguttara, Part III.	352
Dhamma Saṃgaṇi	300
Udāna	112
	— 868
Total	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows :—

EDITED BY			
1. Anāgata Vamsa	... ..	1886	Prof. Minayeff.
2. Anguttara, Parts I.—III.	... ..	1885	Dr. Morris.
3. Abhidhammattha Saṃgaha...	... ..	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta	... ..	1882	Prof. Jacobi.
5. Udāna	... ..	1885	Dr. Steinthal.
6. Khudda and Mūla Sikkhā	... ..	1883	Dr. E. Müller.
7. Gandha Vamsa	... ..	1886	Prof. Minayeff.
8. Cariyā Piṭaka	... ..	1882	Dr. Morris.
9. Tela Kaṭāha Gāthā	... ..	1884	{ Gooneratne Mada- liyar.

EDITED BY

10. Thera Gāthā ...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	1883	Prof. Pischel.
12. Dāthā Vaṇsa ...	...	1884	Prof. Rhys Davids.
13. Dhamma Saṃgaṇi ...	...	1885	Dr. E. Müller.
14. Pañca Gati Dipana ...	...	1884	M. Léon Feer.
15. Puggala Paññatti ...	...	1883	Dr. Morris.
16. Buddha Vaṇsa ...	...	1882	Dr. Morris.
17. Saṃyutta Nikāya, Part I. ...	...	1884	M. Léon Feer.
18. Sutta Nipāta ...	...	1884	Prof. Fausböll.
19. Cha Kesa Dhātu Vaṇsa ...	...	1885	Prof. Minayeff.
20. Sandesa Kathā ...	...	1885	Prof. Minayeff.
21. Sumaṅgala Vilāsinī, Part I. ...	1886	{ Prof. Rhys Davids & Prof. Carpenter.	
22. Vimāna Vatthu ...	...	1886	{ Gooneratne Mudaliyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

1. PĪṬAKA TEXTS.

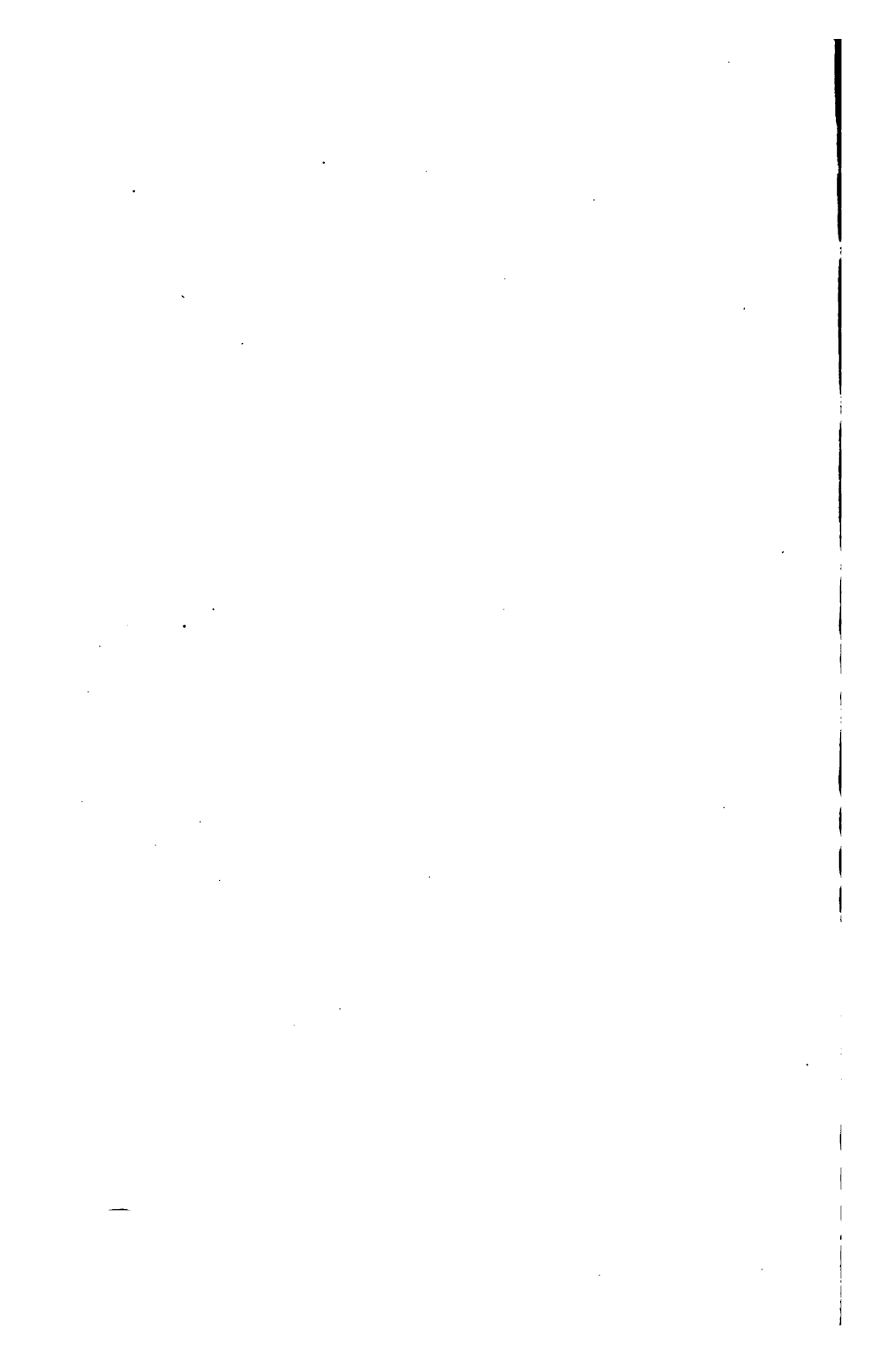
A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṁsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Mahāvagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṁsa.	Par. Jot. Paramattha Jotikā.
Asl. Attha Sālinī.	(quoted in the notes to S.N.).
Cha. Cha Kesa Dhātu Vaṁsa.	Pgd. Pañca Gati Dipa- na.
Dhp. C. Dhammapada Commentary.	Sad. Saddhammopā- yana.
D.V. Dāṭhā-vaṁsa.	San. Sandesa Kathā.
G.V. Gandha Vaṁsa.	Sās. Sāsana Vaṁsa.
Kh. S. Khudda Sikkhā.	Smp. Samanta Pāsādi- kā.
Kvt. Kaṅkhā Vitarinī.	Sum. Sumaṅgala Vila- sinī.
Mls. Mūla Sikkhā.	Tel. Tela Kāṭha Gā- tha.
Net. Netti Pakaraṇa.	Vsm. Visuddhi Magga
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdanī.	
Par. Dip. Paramattha Dipa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.



Bces pai phrin yig.
("Friendly Epistle.")

TRANSLATED BY

HEINRICH WENZEL, PH.D.

(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,¹ first mentioned by Max Müller in the *Journal* for 1888, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasaṃgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention : Verse 4—the *Anusmṛtayas* = Dharmas. 54 ; v. 5—the ten *Virtues*, Dh. 67 ; v. 8—the six *Pāramitās*, Dh. 17 ; v. 29—the eight *Lokadharmas*, Dh. 61 ; v. 40—the *Brahmavihāras*, Dh. 16 ; v. 41—the four *Dhyāna's*, Dh. 72 ; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48 ; v. 49, 50—the five *Skandha's*, Dh. 22 ; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279–286.

105—the three *Çikshā's*, Dh. 140; v. 63, 64—the eight *Akshana's*, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyanga's*, Dh. 49; v. 108—the *Avyakṛtavastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.¹ In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmāti*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapada* and its Tibetan compeer, the *Uddānavarga*; the *Hdsan-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Divyāvadāna* appear in a shorter form; and that large storehouse of Indian wisdom, Böttlingk's "Indische Sprüche." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasaṃgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kim-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *çal-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

¹ From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa*=*gr̥hasṭha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājatarāṅgiṇī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kalidasa* and *Vararuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.¹ *Mohammed* has become *Māmathar*, who before had been a Sautrāntika of the name of *Kumārasena*; ² the cry *bismillah* ("in the name of God")—a demon *Biḡlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner: Besinträchtigung)—the feature of the new doctrine that must strike most the charitable Buddhist.³ With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (=Mekka), in the town of *Bāgadadi* (=Baghdād; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

¹ It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

² Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

³ The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin Lalitav.*, 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, *Life*, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, *Ann. Mus. Guim.* ii. 217, and Mdo. xvi. 15, *ibid.*, p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, *Germ. transl.*, ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the *Journal As. Soc. Beng.* *xx.* p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed : Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. 4×7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.) 2×17 syll., changing afterwards to 4×9 . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hdül-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

Nāgārjuna's "Friendly Epistle."

In Sanscrit: *Suhridlekha* (sic); in Tibetan: *Bḡes-pai-phrin-yig* ("Friendly epistle").

Praise to Mañjuṣrī kumārabhūta !

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm. "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to to the measure of their virtues.

(The six *Anusmṛtaya*'s s. Dharmas. 54.)

Comm. "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. *Divyāvadāna*, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

hḍas = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gcegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on Amarakoṣha: *tathā satyaṃ gatam jñātaṃ yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). "The Conqueror of foes" (*dgra-bcom-pa* = *Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (i.e. sacrifices) and respect.¹ . . . "Knower of the worlds:" "World" it is called, because it is (from time to time) destroyed (*Hjig-rten*, "Receptacle of the perishable" or "R. of destruction" = *loka* from *luñc*; like the grammatical term *luk*?). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . "Teacher of gods and men" (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṅs-rgyas*, "Wide awake") he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

¹ Both these explanations of *Arahat*, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. *Dharmas.* 56; also "Der Weise und der Thor," p. 18, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the *Dhammapada* (Sacred Books X.) v. 96; also in Böttlingh's *Ind. Spr.*, the verse beginning *kāyena kurute* and 1559 f.; *Udānav.* vii. 1 ff.) "Though the drinking of intoxicating liquors (*chañ*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chañ*: from sugar-cane, from rice-meal, and from honey" (cf. v. 38).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six *Pāramitās* s. *Dharmas.* 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*hithse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çīla's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çā-ṭhyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113–34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) Nanda, Aṅgulimāla, Kshemadarçin, Udayana.

On Nanda (*Dga-ro*), s. Kern, "Buddhismus," I. 133; 153 ff.; Aṅgulimāla (*Sor-phren can*), *ibid.* 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kshemadarçin* = *Mithon-Idan*, supply *dge-va*, s. Schiefner, Tār. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. *ibid.* p. 226 ff. Udayana (*Bde-byed*; Comm.: *Bde-Idan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gdwis-pa tsam-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*); patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhrtlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhrtlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanscrit text ; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; ¹ even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhrl., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *grutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (*bzhin-mdans*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*śraddhā*), morality (*śīla*), liberality (*dāna*), religious knowledge (*thos=gruti*), shame (*hrī*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

¹ Böhrling points out to me the likeness in Spr. 807.

Comm. Morality is eightfold : the duties (*śdom-pa*) of a *Bhikṣu* and a *Bhikṣuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyaṃ*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*ñan-son=durgati?*), avoid. -

Comm. . . . "Wine" (*chan*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-va*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wört., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far ; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external : *Comm.*) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession ; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., *anto nāsti* and *ko vā daridro.*)

35. O noble one ! men who have few wishes have no pains (cares) like the rich ; from each head of the many-headed *Nāga* princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess ; one that, despising the lord of the house, is like *Tārā* ; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage. (Cf. Manu ix. 26; Āṅguttara Nik., Sattakanipāṭa, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd. 157 = Udānav. v. 16.) . . .

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra*'s 5. Dharmas. 16; cf. Dhammasaṅgani, 262; *Brahman's* world, Dharm. 128.

Comm: *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karunā* (*sññ-rje*), the shielding them from pain; *mudita* (*dga-va*), not robbing them of happiness; *upekshā* (*btan-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna*'s of (*i.e.* that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakarṣena*, or (one of the) great kings.

8. the four *Dhyāna*'s Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river Gangā is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikitsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdr̥ṣhti*); all men who have a wrong faith (*mithyādr̥ṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

Comm.: *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*dukkha*) is joy (*sukha*); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvat*), nor from the Lord (*içvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*trṣṇā*).

Comm. Explains *hdod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic!*), to escape Time is difficult" (it is the verse, Böhtl., Spr. 1688). "Nature," the *Sāṅkhya*'s (*grais-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sñin-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun*. cf. Sarvadarçana-saṃgraha, transl. p. 227, Manu. xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çilav-rataparāmarça*), wrong views (*mithyadrṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68; Dhammasaṅgaṇi, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

¹ Cf. Vedāntasāra 43 (Böhtl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 48).

(*çila*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Pratimoksha*, Comm.) are combined perfectly in these three. (The three *Çikshā's* s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm. quotes the following words of Buddha : Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *niḥç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadalī-tree of the orb (of transmigration). (About *Kadalī* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gña-çin*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

Comm. "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1928.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsañs-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsañs-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf ?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments ; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akshaṇa*'s s. Dharm. 134, where Trigl. 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti* ; for "if the law of the Jina is not," the Dharm. has *cittatpāḍavirāgitatā* ; "dumb and stupid" (*glen-zhiñ lkugs-pa*, explained by *Comm.* as : one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Asaṃjña*'s and the *Arūpa*'s" (Dharm. 128 f.). "These eight are called *Akshaṇa*, because therein you will not find rest (*Kshaṇa*) for the performance of virtue."

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold : Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff. = transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3 = transl. p. 375, and Divyāvadāna ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. *Manu*, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, "softly flowing," s. *Amarakoça*, Tib. transl.) which is gay with beautiful *Apsarasas* and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitaraṇī* (*rab-med*, "fordless," *Amarak.*).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (*viz.*, the *Kāmāvacara*'s), and the unsensuous happiness of Brahmanhood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The "utter darkness" is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the *Comm.* on v. 50 about *Īvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Āikṣhā*'s, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpāna*, *Samghāta Raurava*, *Avīci*, and so forth.

Comm. By "and so forth," he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. *Jäschke*, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyaṅga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yañ sos-par gyur-cig*), therefore this hell is called *Yañ-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or ° *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tapana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers: leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amarak. (*na vidyate vīciḥ sukhaṃ yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In *Samghāta* they are pressed in the hot iron press (*s.* above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

Comm. On the bank of the river *Vaitaraṇī* (*s.v.* 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-ra-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhiñ-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cui-peñ*) of the fruit *Spiu-thsugs* (?).

Comm. says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (i.e., is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vīpāka*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," viz., the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Avīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koṭi*'s of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi(-var) hgyur(-va)*, what I translate "pacifying," by : *nes-par hbyed-pai cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çikshās*), and says that *Nirvāṇa* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed ; for it's "flesh," game, etc. ; for its hide, the leopard, etc. With "kicks" the horse is driven ; with the "hand" the buffalo ; with a "whip" the ass ; with an "iron hook," the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. *Pañcagati*, transl. Feer, *Mus. Guim*, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

Comm. remarks that the "dry" Preta's are called *Asura*'s. "Scorching sand" in *Manu*, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (Mob), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*miḡ gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "Études Bouddhiques," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. *Divyāv.* ch. xiv. beg. Prof. Windisch points out to me the similar passage in *Ittivuttakam*, *Sutt.* 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than *Was.* 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

Comm. They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of *Asura*, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and *Asura* or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words: O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*sñar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. Nirvāṇa is twofold: with, and without, a rest of the Skandha's; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.); the three Çikshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyaṅga's* v. Dharm. 49; cf. Dhammasaṅgaṇi 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*); where there is no contemplation, there is also no wisdom; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

Comm. Remarks on *gnag-rjes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate: "the sea of ex. is for him as for a lord of cattle (shepherd; who has the means to ride)," sc. is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen *Avyākrtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the *Nidāna*'s, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgani 1336 (including the appendix *çoka*). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*āneñja*, *āneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grāṇ-va la sog-s-pa hgyur-va bskyed-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānaṃ* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. *Dhammasaṅgaṇi* 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*gr̥hastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleṣa*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *gr̥hastha*, Comm.); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahip, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteṣvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

Amitābha is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth, the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāna* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Paṇḍit (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

Anāgata-vamsa.

EDITED BY
PROFESSOR J. MINAYEFF,
OF ST. PETERSBURG.

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalaṃ nissāya yo māpeti mahāpuram.
indālayaṃ hasantaṃ 'va jambudīpassa sikharaṃ
dhammañ carā tato raññā dhīmatādiccavaṃsajā
rājarājābhimahitā jinacakkābhijotana
sūrināyena laddhabbaṃ dhammakyosū 'ti lañjanaṃ
kavisihena saddoghamahāvīpinacārīnā
pamuṭṭhenānulekhānaṃ vilekhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhuṇā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'haṃ homi bhava bhava ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.

evaṃ me sutam ekaṃ samayaṃ bhagavā kapilavatthu-
smiṃ viharati nigrodhārāme rohaniyā nāma nadiyā tire.

atha kho āyasmā sārīputto anāgatajanaṃ (sic) ārabha
bhagavantaṃ pucchi.

thumānantariko (*sic*) viro buddho kindisako (*sic*) bhava
 vitthāren' eva taṃ sotuṃ icchāmācikkha cakkhumā
 therassa vacanaṃ sutvā bhagavā etad abravi
 vakkhāmi te sārīputta suṇohi vacanaṃ mama
 imasmim bhaddakekappe tayo āsisuṃ nāyaka
 kakusandho koṇāgamaṇo kassapo cāpi nāyako
 aham etarahi sambuddho metteyyo cāpi hessati
 idh' eva bhaddake kappe asaṃjāte vassakotiye
 metteyyo nāma nāmena sambuddho dvīpaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaçattu, prince of Ajita (pp. ka—ca). On page *ca* begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion :

.kathaṃ bhavissati. mama 'ccayena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antardhānāni.

adhigama-antaradhānam. paṭipatti-antaradhānam. pari-yatti-antaradhānam. līṅga-antaradhānam. dhātu-antaradhānan' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-hassam eva bhikkhū patisambhidam nibbattetuṃ sakkhissanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu adhigama-antarāhito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayaena adhigamo antarāhito bhavissati.

idaṃ sarīputta adhigama-antaradhānam nāma.

paṭipatti-antaradhānam nāma jhānavipassanāmagga-phalāni nibbattetuṃ asakkonto catupārisuddhisīlamattam pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva rakkhissanti. cattāri pārājikāni rakkhantānam bhikkhūnam sate pi sahasse pi dharamāne paṭipatti-antaradhānam nāma na bhavissati. pacchimakassa bhikkhuno silābhedaena jīvitak-

khayena vā paṭipatti antarahitā bhavissati. idam sārīputta paṭipatti-antaradhānaṃ nāma.

pariyatti-antaradhānaṃ nāma tepītake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato ratṭhajanapadavāsino ca adhammikā bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakaṃ kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇi pi. abhidhammapītake parihīne suttantapītakam parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne samyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapītakena saddhim jātakam eva dhārayissanti. vinayapītakam pana lajjino 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātake parihīne-pa-apanna-kajātakam parihāyissati. jātake parihīne vinayapītakam eva dhārayissati. gacchante gacchante kāle vinayapītakam parihāyissati. yāva manussesu catuppādikam gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṅkoṭake sahassthavikam ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imam sahasakahāpanam hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthajānanakam alabhitvā sahassthavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaragaṇaṃ pattapoṇaṃ nigaṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsavena attho 'ti khuddakakāsāvakhaṇḍam chinditvā gīvāya vā kanne vā kesesu vā alliyāpento putta-dāram bharanto kasivāṇijādayo katvā jīvitam kappent vicarissati. tadā dakkhiṇasamgaham uddissa etesam pi dānam dassati. tadā dānassa phalam asaṃkhyeyam labhissatīti vadāmi. gacchante gacchante kāle kim iminā ambhākan 'ti kāsāvakhaṇḍam chaḍḍetvā araṇṇe migapakkhino vihedessanti (*sic*).

etasmim kāle lūgam antarahitam nāma bhavissati. idam sārīputta lūga-antaradhānam nāma.

tato sammāsambuddhassa sāsane pañca vassasahasse sakkārasammānam alabhamānā dhātuyo sakkārasammānam labhamānaṭṭhānam gacchissanti. gacchante gacchante kāle sabbatṭhānesu sakkārasammānam na bhavissati. sāsana-ssa okkantakāle nāgabhanato pi devalokato pi brahmalokato pi sabbatṭhānato āgantvā sabbadhātuyo mahābodhimaṇḍale yeva saṃnipatitvā buddharūpaṃ katvā yamakapāṭihāriyasadisam pāṭihāriyam katvā dhammaṃ desissanti. tam ṭhānam manussabhūto gato nāma natthi. dasasahassacakkavāḷadevatāyo sabbe saṃnipatitvā sabbe devā dhammaṃ sutvā anekasahassāni dhammaṃ labhissanti. ambho devatāyo ajja sattame divase ambhākaṃ dasabalo parinibbāyissatīti ugghāsissanti. mayaṃ ito paṭṭhāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo tejodhātu(m) samuṭṭhāya tam sarīraṃ asesato jhāyissanti.

idam sārīputta dhātu-antaradhānam nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, *e.g.*, on page *na* there is inserted the ancient history of Mahāpaṇāda; on page *ṭha* there is a description of the capital of King Saṅkha. Further on page *ḍa* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus :

f. *ba taṃ pana metteyyaṃ bhāgavantaṃ ke na passissanti.
ke passissantiti.*

kappattho devadatto 'ti vuttattā saṃghabhedako. sesā
pañcānantariyakammaṃ katvā avicimhi nibbattā. niyata-
micchādittikā. ariyupavādakā na passissanti. nigaṇṭhaka
ca saṃghassa kappiyavattthubhedakā na passissanti. avasesā
sattā dinnadānarakkhitasilā upavasuposathā pūritabrah-
macariyā cetiyabodhipatitthāpakā. āramaropakā vanaro-
pakā. setukārakā susajjitamaggā patitthitasilā ca khaṇi-
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā
antamaso muṭṭhimālaṃ ca ekapadipaṃ ca ālopamattaṃ ca
dinnā. aññatarapuññakammānumoditā passissanti. pag-
gahitabuddhasāsanā. dhammakathikānaṃ dhammamaṇ-
ḍapam dhammāsanaṃ sajjitvā bijaniṃ upatthāpetvā dussa-
vitānamālādhūpadipā pūjetvā sakkaccaṃ sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantarajātakasavanā
passissanti. tath' eva amisādihi saṃghassa katapūjā passis-
santi mātāpitu-upatthakānaṃ kule jetthāpacāyikakamma-
katā passissanti. salākapakkhika - uposathabhaddinnā
dasapuññakiriyavattthukārakā passissanti. metteyyassa
bhagavato dhammaṃ sutvā ariyabhūmiṃ pāpuṇissanti.

amhākaṃ bhagavato santike byākaraṇabuddhaṃ dassento
satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhibhū
dīghasoṇī ca saṃkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti

metteyyasuttaṃ anāgatavamsaṃ niṭṭhitaṃ.

III. C.—The MS. was copied (at Shwe-Downg) at Prome
in Burmese characters, leaves *khau-no*, nine lines on a page.
The title is given at the end—

niṭṭhitā samantabuddhikā nāma sārattasūti anāgataṃ (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānaṃ saṃsāra-
vatta-aṇṇave | supaṇṇādigu(ṇo)peto bhavēyyaṃ uttame kule. ||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.
jinavaṃsaviduṃ buddhaṃ asamañ ñeyyāpāraguṃ
vanditvā amalaṃ dhammaṃ saṃghaṃ ca guṇālaṃkātaṃ

bahusuto kavi ñāṇi yo mahābodhināma-
kko therō silena saṃpanno tenāhaṃ abhiyācito
anāgataṃ caraṃ (ca yaṃ?) vaṃsaṃ desesi munipum-
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *khaṃ* following words occur :

ayaṃ pana anāgatavaṃso kena desito kattha desito kadā
desito kassa pucchā kaṃ ārabha desito 'ti.

tatr' idaṃ visajjanaṃ. kena desito 'ti sabbaññūbuddhena.
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
vaṃsassaśāvasane. kassa pucchā 'ti dhammasenāpatinā.
kaṃ ārabha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
upanitadussayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ
ārabha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavaṃso* ¹ the author of *Anātagata-vaṃso* is called Kassapo; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-
kappehi pāsādehi alaṃkāte silāguṇasaṃpannayatisaṃgha-

¹ See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghuṭṭhe bodhicetiyavibhūsite dvāra-
koṭṭhakapākāramālakehi tahi (!) nānāsoṇapantilihi
saṃkiṇṇe rāmaṇeyako (!) kārite vātusenena (?) raññā
laṅkārasāminā (!) tattha dakkhiṇabbhāgampi pāde cullake
mayā nivāsantena taṃ katvā yaṃ pattaṃ kusalaṃ bahu
tena pappotu lokaggadesentaṃ amataṃ padaṃ sanarāma (?)
loko yaṃ khemaṃ niccaṃ dhūvaṃ sukhaṃ nānupaddava-
saṃkiṇṇe loke yaṃ anupaddavaṃ gatā yathā tathā niṭṭhaṃ
saṃkappāyantu paṇiṇaṃ.

pārentu bhūmipā satte dhammena kasinaṃ taṃ
kālaṃ katvāna vasaṇtu (!) vassaṃ vassaṃvalāhaka
tiṭṭhantaṃ sammāsambuddhena desitaṃ āmantadā
yāvatasāṃkhātā loke tiṭṭhatu tāva ayaṃ 'ti.—niṭṭhitā
samantabuddhikā nāma sārattasūti anāgataṃ (!) buddha-
sa (!) vaṇṇanā 'ti.

appatto yāva nibbānaṃ saṃsāravatta-appaṇave
supaṇṇādigu (?) peto bhavēyyaṃ uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-Downg] at Prome. This is quite a different work from those already described.

The title is as follows:—iti dasānaṃ buddhānaṃ dasa
uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-
pakāreṇa samattā 'ti. It is a history of the ten Future
Buddhas. It is a MS. on palm-leaves (ka-kho), written in
Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvattiyaṃ upanissāya pup-
phārāme visākhāya karite migāramātupāsāde viharanto
ajitatheraṃ ārabba pucchantaṃ sārīputtatherassa anā-
gate dasabodhisattupattim ārabba kathesi.

To each of the Future Buddhas there is devoted a special
chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso
pathamo.

2. f. *kū* verso. *rāma*° ud° *dutiyo* *niṭṭhito*.
3. f. *kai* recto. *dhammarājā*° ud° *tatiyo*.
4. f. *ko* verso. *dhammasāmi*° ud° *catuttho*.
5. f. *kaṃ* recto. *nāradabuddhuddeso* *pañcama*.
6. f. *kāḥ* verso. *raṃsimunibuddhuddeso* *chatṭho* *niṭṭhito*.
7. f. *kha* recto. *devātidevassa* *sammāsambuddhass'* ud° *sattama*.
8. f. *khā* recto. *narasiṃhassa* *sammāsambuddhass'* ud° *aṭṭhama*.
9. f. *khu* recto. *tissasso* *bhagavat'* ud° *navama*.
10. f. *khe* recto. *sumaṅgalabuddhass'* *uddeso* *dasama* *niṭṭhito*.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : *dasabodhisattuddeso* *niṭṭhito*. *Anāgata-vamso* *niṭṭhito*. It begins thus : f. *ka*, *Satthā* *sāvatthiyaṃ* *upanissāya* *pupphārāme* *visākhāya* *kārāpitāya* *vasanto* *ajitatheraṃ* *ārabbha* *anāgate* *dasabodhisattaṃ* *uppannaṃ* *desesi*.

Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako	
dhammasenāpati dhiro upetvā ¹ lokanāyakam	1
anāgataṃ jin' ² ārabha āpucchi kaṅkham attano	
tuyh' ānantariko dhiro ³ buddho kidisako bhava	2
vitthāren' eva 'ham ⁴ sotum icchām' ācikkha cakkhumā	
therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarasiṃ ajitassa mahāyasam	
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmim bhaddake kappe asaṃjāte ⁶ vassakoṭiye	
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñānī mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bahusaccavā	
saṃkhāto sabbadhammanam ñāto diṭṭho suphassito ⁷	
pariyogālo parāmattho uppajjissati so jino †	7

¹ B. upagantvā.

² B. anāgataja°.

³ B. thumākantariko viro—C. viro.

⁴ B. tam.

⁵ B. kātum—C. sotum.

⁶ C. ajāte.

⁷ C.—A. suphussito.

* 5. ASAṂJĀTE VASSAKOṬIYE 'ti saṃvaccharakoṭiye anuppanne asaṃpatte anāgate 'ti attho. atha vā anekavassakoṭiye atikkamitvā metteyyo bhagavā 'ti attho. inassa budhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatīti vuttam hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭam (?) pavattamañā nānāvaraṇañānasamkhātā ñānagati mahantā etassā 'ti

✓ tadā ketumatī nāma rājadhānī bhavissati dvādasayojanāyāmā sattayojanavittatā ¹	8
ākinnā naranārihi pāsādehi ² vicittitā sevitā suddhasattehi ajeyyā dhammarakkhitā	9
saṅkho nāmāsi so rājā anantabalavāhano sattaratanasampanno cakkavattī mahabbalo	10
iddhimā yasavā ³ c' eva sabbakāmasamappito hatapaccatthikam ⁴ khemaṃ anusāsissati dhammato	11
pāsādo sukato ⁵ tattha dibbavimānasādiso puñṇakammābhiniḃbato nānāratana-cittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhatto maṇḍaramo ⁸ pabhassaraccuggato seṭṭho duddikkho cakkhumusano ⁹	13
rañño mahāpanādassa pavutto ¹⁰ ratanamayo taṃ yūpaṃ ¹¹ ussāpetvāna saṅkho rājā vasissati *	14
✓ athāpi ¹² tasmim nagare nānāvithī taṃ taṃ sumāpitā ¹³ pokkharāṇi ramaṇiyā supatitṭhā	15

¹ C. vitṭha°.² C. omits.³ B. rāsasā.⁴ B. °ttikam.⁵ B. sugato. ⁶ B. vicittā—C. vicitto. ⁷ B. vidittāhi.⁸ B. °mmo.⁹ C.—B. °muyhano—A. °ssano.¹⁰ B. C. pavattam ratanāmayam—A. °vutto.¹¹ B. thūpaṃ—C. rūpaṃ. ¹² B. atho pi—C. atthāpi.¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisaṃkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānam patitṭhā pādapādinam
pathavī viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpavittābhūto (!) 'ti attho. SATI C' EVĀ 'ti
vajirapathaviyaṃ sunikhātā esikā viya apariyantā visaya-
pagatitṭhamānāya sabbañutādiñānasahajātāya vipulāya
apilāpanasaṃkhātāya (!) satiyā sampannattā SATI C' EVA.

* ¹⁴ RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-
panādarañño ajjhovutṭho vuttappakāro yo sabbaratanama-
yapāsādo.

acchodakā vippasannā sādusitā ¹ sugandhikā	
samatitthikā kākaṭṭhā aṭṭho vālukasaṃṭhatā ²	16
padumuppallasamāhannā sabbotukam ³ anāvataṭṭhā	
satt' eva tālapantiyo sattavaṇṇikapākārā ⁴ *	17
ratanamayā parikkhittā nagarasmim samantato	
kusāvatī rājadhānī tadā ketumatī bhavē	18
✓ catukke ⁵ nagaradvāre kapparuṅkhā ⁶ bhavissare	
nilam pitam lohitaṃ ⁷ odāṭṭhaṃ ca pabhassarā ⁸	19
niḍḍattā dibbadussāni dibbā c' eva pasādhanaṃ	
✓ upabhogaparibhogā ca ⁹ sabbe tatth' ūpalambare ¹⁰	20
tato nagaramajjhamhi catusālam ¹¹ catumukham	
✓ puñṇakammābhiniḍḍatto kapparuṅkko bhavissati	21
kappāsikaṃ ca koseyyam khomakodumbarāni ¹² ca	
puñṇakammābhiniḍḍattā kapparuṅkhesu lambare	22
pānissarā mutiṅgā ca murajālambarāni ca	
✓ puñṇakammābhiniḍḍattā kapparuṅkhesu lambare †	23
parihāraṃ ¹³ ca kāyuraṃ ¹⁴ gīveyyam ratanamayaṃ	
puñṇakammābhiniḍḍattā kapparuṅkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṇṭhitā.—C. attho °sandhatā.

³ B. sabbotukapanāyattā.—C. °navatā.

⁴ B. °kaṇṇika°.—C. °paṇika°. ⁵ B. catutthe.

⁶ B. °kkho °ti. ⁷ B. C. nilapitalohitaṃ.

⁸ B. C. °ram. ⁹ B. omits. ¹⁰ B. °bhare.

¹¹ C. catussa.

¹² B. °parāni.—C. °kodumparāni.—A. °ṭṭam°.

¹³ B. °kañ.

¹⁴ B. °rī.

* 17. SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyyuttā niccakālam utusampannā 'ti attho. atha vā SABBOTUKAM ANĀVATĀ 'ti sabbakālam utusampannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogam kātum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āvatā 'ti anāvivatā aṅganā na honti dvārattālapākārāparipakkhiṇi yuttā 'ti attho.

† 23. PĀNISSARĀ 'ti hatthatalabheriyo.

unṇatam ¹ mukhaphullaṇ ca aṇḍadāmanī mekhalā	
puññakammābhiniḃbattā kapparukkhesu lambare	25
aññe ca nānāvividhā ² sabbābharāṇabhūsanā ³	
puññakammābhiniḃbattā kapparukkhesu lambare	26
āropitam sayamjātam puññakammena jantūnam	
l. akaṇam ⁴ athusam ⁵ suddham sugandham taṇḍulaphalam	
akatṭhapākimaṃ sālīm paribhuñjanti manusā ⁵	27
dve sakatasahassāni dve sakatasatāni ⁶ ca	
sakate ⁷ sattati c' eva a m b a ṇ a m soḷasam ⁸ bhave *	28
atho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare	
ekabījē samuppannā puññakammena jantūnam	29
ye ketumatiyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti guṇi ¹⁰ kāyura dhārino †	30
sampumṇamanasamkappā ¹¹ sumukhā ¹² thūlakunḍalā	
haricandalalittāṅgā kāsikuttamadhārino ¹³	31
b a h u t a vittā ¹⁴ dhanino ¹⁵ viṇātālappabodhanā ¹⁶	
accantasukhitā niccam kāyacetasikena ca ¹⁷ ‡	32

¹ B. ukkallam.

² B. A. °vidhā.

³ B. sayāraṇaviḃhūsitā.

⁴ C. akalam.

⁵ B. °ssā.—C. akatahi kimāsāli paribhuñjissanti manussā.

⁶ C. sakasatāni.

⁷ B. C. °ṭam dve.

⁸ C. adds pi.

⁹ B. tumpāni.—C. tumappāna.

¹⁰ B. kuṇi.—C. guṇi.

¹¹ B. sampanna°.

¹² B. sumudā mala°.

¹³ B. kāsiyuttā padhārino.—C. °tu tṭhama°.

¹⁴ B. bahavā.—C. bahupavi°.—A. bahū°.

¹⁵ B. °yo.—C. °ro.

¹⁶ B. viṇātāsabbabodhano.

¹⁷ B. C. te.

* ²⁸. AKANAM 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti nañgalādihi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akatṭhapākimaṃ akatṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† ³⁰. GUṆITI suvaṇṇakavacakaṇcukajālāni. . . .

‡ ³². BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavittā

✓ dasayojanasahassāni jambūdipo bhavissati	
akantako agahano samoharita s a d d a l o	33
✓ tayo rogā bhavissanti icchā-anasanam ¹ jarā	
pañcavassasatitthinam ² vivāhā ca bhavissanti	34
samaggā sakhilā ³ niccam avivādā bhavissare ⁴	
sampannā phalapupphehi latā gumbavanā ⁵ dumā	35
caturāṅgulā tiṇajāti ⁶ mudukā tūlasannibhā	
nātisitā nāccuṇhā ⁷ ca samavassā mandamālutā ⁸	36
sabbadā u t usampannā anūnā talākā nadi	
tahim tahim bhūmibhāge akharā suddhavālukā	
k a l ā y a m u g g a m a t t i y o v i k i ṇ ṇ ā m u t t a s ā d i s ā	37
alamkatuyyānam iva ramaṇiyo ⁹ bhavissati	
gāmanigamā ākiṇṇā accāsanne tahim tahim	38
naḷaveḷuvanam ¹⁰ iva brahā kukkuṭasampati ¹¹	
a v i c i m a ṇ ñ e v a p h u t t h ā ¹² manusseki bhavissare *	39
pagālā naranārihi sampuṇṇā p h u t a b h e d a n ā	
iddhā phitā ca khemā ca anītianupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khiḍḍā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahatthā pamoditā	41

¹ B. icchā ca asanam.—C. icchā dānasana.

² B. otthihi.—C. °satti tthinam āvāho vā.

³ B. sukhitā.

⁴ B. °ti.

⁵ B. gumpā vanā.

⁶ C. ninajāti.

⁷ B. C. nāti-uṇhā.

⁸ C. mannavālukā.

⁹ B. °yā.

¹⁰ B. nilānaḷavanam viya.—C. yeva.

¹¹ B. °tā.

¹² C. putthā.

¹³ B. anītima°.

¹⁴ C. saddā.

¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VINĀTĀLAP-
PABODHANĀ 'ti viṇāsaddena ca vamsatālāhatthatālasaddena
cabodhayantīti viṇātālappabodhanā. etena tattha rattidivam
nīrantaram pavattitadibbagandhappabhavi (vi) ttā dīpitā.

* 39. AVICI MAÑÑE VA PUṬA (sic) MANUSSEHI BHA VISSARE 'ti
avīci mahānīrayo viya manussehi rantaraputā (!) pūrita
bhavissanti.

bahvannapānā ¹ bahubhakkhā bahumamsasurodakā	
ālakamandā ² va devānaṃ visālā rājadhānīva ³	
kurūnaṃ ⁴ ramaṇiyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo	
anubyañjanasampanno dvattimsavaralakkhaṇo	43
suvannaṇṇo ⁵ vigata-rajo supabhāso jutimdharo	
yaśaggappatto sirimā abhirūpo sudassano	44
mahānubhāvo asamo jāyissati brahmaṇakule ⁶	
mahaddhano mahābhogo mahā ca kulamuttamo	
akkhitto jātivādena jāyissati ⁷ brahmaṇakule *	45
sirivaḍḍho vaḍḍhamāno ca siddhattho c'eva candako	
ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo ⁸ sabbaṅgasampannā sabbābharanabhūsitā ⁹	
mahāmajjhimakā ¹⁰ cūlā ajitassa paricārikā	47
anūnā satasahassā ¹¹ nāriyo samalamkatā	
candamukhī nāna nāri puttō so brahmavaddhano	48
ramissati ratisampanno modamāno mahāsukhe ¹²	
anubhūtvā ¹³ yaśaṃ sabbam nandane vāsavo yathā	49
aṭṭha vassasahassāni agāramhi vasissati	
kadā ci ratim atthāya ¹⁴ gacchaṃ ¹⁵ uyyāne kīlitaṃ	50
kāmesv ādinavaṃ dhīro ¹⁶ bodhisattānaṃ ¹⁷ dhammatā	
nimitte ca turo disvā kāmarativināsane ¹⁸	51
jiṇṇaṇ ca ¹⁹ vyādhikaṇ c'eva mataṇ ca gatamāyukaṃ ²⁰	
sukhitaṃ pabbajjaṃ ²¹ disvā sabbabhūtānukampako	52

¹ B. annapānā khādaniyā.

² C. omits.

³ B. visālarājattānī ca.—C. A. visānā.

⁴ B. gurunam.

⁵ B. suvaṇṇo.

⁶ B. C.—A. brahmaṇe kule.

⁷ B. bhavissati brahmaṇakule.—A. oṇe.

⁸ B. nāri.

⁹ B. vibhūsitā.

¹⁰ B. mahantā majjhimā.

¹¹ B. oṣṣāni.

¹² B. oḥho.

¹³ B. abhi bhavitvā taṃ sabbam.

¹⁴ B. oṭṭāya.

¹⁵ B. gaccha.

¹⁶ B. viro.

¹⁷ B. oṭṭānudhaṇṇo.

¹⁸ B. oṣano.—C. nāsane.

¹⁹ B. jiṇṇabyādhitaṇṇaṇ.

²⁰ B. katayuttakaṃ.

²¹ B. pabbajitaṃ.—C. ojjitaṃ.

* 45. KULAMUTTAMO 'it kulam uttamam etassā 'ti kulam uttamo. uttamakulaṃ sampanno.

nibbindo ¹ kāmaratiyā anapekkho mahāsukhe ²	
anuttaram ³ santapadam esamāno 'bhinikkhami	58
sattāham padhānacāram caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittamaccasahāyehi nātisālohitehi ca	
caturāṅginisenāya parisāhi catuvaṇṇihi ⁴	55
caturāsītisahassehi rajakaññāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahassāni brahmaṇā vedapārāgū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddham caturāsītisahassato	59
suddhiko ⁸ nāma gahapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddham caturāsītisahassato	60
saṃgho ¹⁰ nāma upāsako saṃghā ¹¹ nāma upāsikā	
paccupessanti sambuddham caturāsītisahassato	61
saddharo ¹² nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham caturāsītisahassato	62
ittihī yasavatī nāma visākhā ¹³ iti vissutā	
caturāsītisahassehi naranārihi purekkhitā ¹⁴	63
nikkhamissanti nekkhamam ¹⁵ metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhimukhā ¹⁷ hutvā nānājaccā mahājanā	
metteyyassānupabbajjam pabbajissanti ¹⁸ te tadā	65

¹ C. °nno.² B. °kho.³ B. anattāya santi° esamānā.—C. sandhi°.⁴ B. parisāca°.⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. °jji°.⁷ B. amitta°.—C. sūyuggā.⁸ B. siddhattho.⁹ B. sudhanā.¹⁰ B. saṅkho.¹¹ B. saṅkha.¹² B. sudhano.—C. suddhano.¹³ B. visāra. ¹⁴ B. nānānārihi purakkhito.—C. pūrakkhito.¹⁵ B. ni°.—C. nikkhama.¹⁶ B. mahā.¹⁷ B. nikkhamā°.¹⁸ B. °jji°.

yasmim ca divase dhiro ¹ nekkhammaṃ abhinikkhami ²	
nikkhantadivase yeva bodhināḍaṃ upehiti	66
aparājite nisabhaṇḍāne ³ bodhipallāṅkamuttame	
pallāṅkena nisiditvā bujjhissati mahāyaso [*]	67
upetvā ⁴ uyyānavaram phuliam nāgavanam jino	
anuttaram dhammacakkam evam so vattayissati	68
dukkham dukkhasamuppādam dukkhassa ca atikkamam	
ariyatthaṅgikam ⁵ maggam dukkhūpasamagāminam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhiyyo bahū devā upessanti taḥim jinaṃ ⁷	
nesam mocessati ⁸ tadā bandhanā satasahassakoṭīnam ⁹	71
tadā so saṅkharājāca ¹⁰ pāsādam ratanamayaṃ	
jinapāmokkhasamghassa ¹¹ niyyādetvā punāparam	72
mahādānam daditvāna ¹² kapaṇiddhikavanibbake ¹³	
taramānarūpo ¹⁴ sambuddham ¹⁵ deviyā saham ekato ¹⁶	73
mahārājānubhāvena anantabalavāhano	
navutikoṭisahasseehi saddhim jinaṃ upehiti	74
tadā hanissati sambuddho dhammabherim varuttamam	
amatam dudrabhinighosam catusaccapakāsanam	75
rañño anucarā janatā navatisahassakoṭīyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussā ca upetvā lokanāyakam	
arahattavaram ārabha pañham pucchissare jinaṃ	77

¹ B. viro.² B. nikkhama abhinikkhamam.³ B. mahātthāne.⁴ B. C.—A. upeto.⁵ B. °yam atthā°.⁶ B. °ss 'upessanti.⁷ B. janam.⁸ B. mocissati.—C. moha°.⁹ B. sahasako°.¹⁰ A. °jāno.¹¹ B. °pamukha°.¹² B. datvāna.¹³ B. kapaṇa°.¹⁴ B. omits.¹⁵ B. add samānarūpaṃ.¹⁶ B. āgato.¹⁷ C. devatā.

* ⁶⁷ APARĀJITE 'ti ajite jetumasakkuneyye NISABHAṆḌĀNE
'ti uttamatthāne.

tesaṃ jino byākareyya arahattavarapattiyā	
asitikoṭisahassehi tatiyābhisamayo bhava	78
khīnāsavānaṃ vimalānaṃ santacittānaṃ tādīnaṃ	
koṭisatasahassānaṃ paṭhamo hessati samāgamo	79
vassaṃ vuttihassa bhagavato abhighuṭṭhe pavāraṇe	
navutikoṭisahassehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asitikoṭisahassehi santacittehi tādīhi	
khīnāsavehi vimalehi kiḷissati jhānakīlitaṃ	82
koṭisatasahassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādīhi	
tinno tinnehi santehi saddhim ⁴ santisamāgato	85
saddhim sāvaka-saṃghehi parivāretvā mahāmuni ⁵	
anukampako kāruṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā ⁶ dhammabheriṃ dhammasaṅkhalāpanaṃ ⁷	
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ	88
nadanto sihanadaṃ ⁸ va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyanto naranārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājanaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasīlesu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampatti aṭṭha dassati cakkhumā	
kassaci tisso vijjāyo chaḷabhiññā pavacchati	93

¹ C. pavāre°. ² C. virā pavāre°. ³ C. para°.

⁴ C. dantehi santo. ⁵ C. A. °ressati °niṃ.

⁶ C. āharitvā. ⁷ C. °lāsaṇaṃ. ⁸ C. °thanā°.

tena yogena janakāyaṃ ovaḍissati so jino	
tadā vitthārikam hessā ¹ metteyyajinasāsanaṃ	94
bodhaneyyajanam disvā satasahassee pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavati nāma subrahmā nāma so pitā	
purohito saṅkharaṇṇo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvakā	
siho nāma upatthako upatthissati taṃ jinaṃ	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvikā	
sumano c'eva saṃgho ⁴ ca bhavissant' aggupatthakā	98
yasavati ca saṃghā ⁵ ca bhavissant' aggupatthikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
vīsaḥattha satakkhando ⁶ sākhā vīsaṣatāni ca	
saṃvellitaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitagga satataṃ surabhidevagandhikā	
nālipūrā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapatiṇvātamhi ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimande ¹⁴ samantato	102
saṃāgantvā ¹⁵ jānapadā ghāyitvā gandham uttamam	
vākyam nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāke puṇṇānam buddhasetthassa tādino	
tassa ¹⁷ tejena pupphānam acinteyyo pavāyati	104
aṭṭhasiti bhava hattho āyāmen' eva so jino	
uram bhava paṇṇavisam vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanayano isi	
animmisam divārattim anum thūlam maṃsacakkhunā	106

¹ C. A. hessam.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. visa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piṇcho.¹⁰ B. °ra.¹¹ B. °tam.¹² B. C. °janam¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

* 100. MORAHATTHO 'VĀ 'ti morapiṇṇakalāpo viya sobhatīti
sobhissati.

anāvaranaṃ passeyya samantā dvādasayojanam	
pabhā niddhāvati tassa yāvata paṇṇavisati	107
sobhati vijjulatṭhi va dīparukkho 'va ¹ so jino	
ratanagghikasamkāso ² bhānumā ³ viya bhāhiti	108
lakkhaṇānubyañjanā raṃsī dissanti sabbakālikā	
patanti ⁴ vividhā raṃsī anekasatasahassiyo	109
pāduddhāre pāduddhāre suphullā padumaruhā	
tiṃsabatthā samāpattā anupattā paṇṇavisati	110
kesarā vīsatihatthā kaṇṇikā soḷasaṃ bhave	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarājā ca supannā ca tadā te 'lamkarissare	112
aṭṭha sovaṇṇayā agghī aṭṭha rūpimayāni ⁶ ca	
aṭṭha maṇimayā agghī aṭṭha pavālamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kiḷissanti dhajā nekasatā bahū	114
maṇimuttadāmaabhūsitā vitānā somasannibhā ⁸	
parikkhittā kiṅkaṇikajālā vaṭamsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācunṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasannā buddhasmiṃ kiḷissanti samantato	117
tattha sahasamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asambādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabhā	
tesaṃ majjhagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjanaṃ indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise	
catu-iriyāpathe niccaṃ dhārayissanti sabbadā	121
etā c'añña ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihirāni ¹¹ hessanti sabbakālikā	122

¹ C. ve.² C. °ggi°.³ C. bhāsumā.⁴ C. bhavanti.⁵ C. aggike.⁶ C. °piyamahāni.⁷ C. °citā.⁸ C. momasaṇṭhitā.⁹ C. purakkhito.¹⁰ C. vāpi . . . saha pāramise.—A. sata°.¹¹ C. pāṭihāriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna taṃ pāṭihīraṃ ¹ nānājaccā mahājanā	123
saputtadārāpāṇehi ² saraṇaṃ hessanti satthuno ye brahmacariyaṃ carissanti sutvāna munino vacaṃ	
te tarissanti saṃsāraṃ maccudheyyaṃ suduttaraṃ	124
bahuggihī dhammacakkhū visodhessanti te tadā dasahi puññakiriyaṃ tīhi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaraṃ anudhammacārino hutvā bahū saggūpagā bhava	126
na sakkā sabbaso vattum ettakaṃ iti vā yaṣaṃ ³ accantasukhitā niccaṃ tasmim gate kālasampade	127
mahāyaṣā sukhenaṇṇāpi āyuvannaṇṇabalena ca dibbasampatti vā tesam mānussānaṃ bhavissati	128
anubhūtvā kāmasukhaṃ addhānaṃ yāvaticchakkaṃ te pacchā sukhitā yeva nibbisant' āyusaṃkhaṃ	129
asitivassasahassāni tadā āyu bhavissare tāvata tittāmaṇo so tāressati jāne bahū	130
paripakkamānase satte bodhayitvāna sabbaso avasesāditthasaccānaṃ ⁴ maggāmaggaṃ anusāsīyā	131
dhammokkaṃ dhammanāvaṇṇaṃ ca dhammādāsaṇṇaṃ ca osadhaṃ ⁵	
sakkaccena hi sattā ⁶ tthapetvā āyatim jino	132
saddhim sāvakaṣaṃghena katakiccena tādinā jalitvā aggikkhandho va nibbāyissati so jino	133
parinibbutamhi sambuddhe sāsanaṃ tassa tthāhiti vassasatasahassāni asīti c'eva saḥassako	
tato paraṃ antaradhānaṃ loke hessati dāraṇaṃ	134
evaṃ aniccā saṃkhārā adhuvā tāvakālikā ittarā ⁷ bhedaṇā c'eva jajjarā rittakā bhavā	135

¹ C. pāṭihāriyaṃ.² C. opī kehi.³ C. sāsahaṃ.⁴ C. ditthi^o.⁵ C. osattham⁶ C. so satthā.⁷ C. itarā.

* 127. ETTAKAṃ ITI VĀYASAṆ 'ti tassa bhagavato parivā-
rasampadaṃ anubhāvaṃ buddhissariyaṃ buddhasampatti-
kaṇ 'ti sabbakārena vattum nasakkā.

tucchamuṭṭhi samā suññā saṃkhārā bālalāpanā ¹	
na kassaci vaso tattha vattati ² iddhimassa pi	136
evaṃ ñatvā yathā bhūtaṃ nibbinde sabbasaṃkhate	
dullabho purisājaṇño na so sabbattha jāyati	
yattha so jāyati dhīro taṃ kuḷaṃ sukhama edhati	137
tasmā ³ metteyyabuddhassa ⁴ dassanattāya vo idha	
ubbiggamānasā suṭṭhū ⁵ karoṭṭha viriyama dāhama	138
ye keciḍha ⁶ katakalyāṇā appamādavihārino	
bhikkhū bhikkhuniyo c'eva upāsakā upāsikā	139
mahantaṃ buddhasakkāraṃ ⁷ ulāraṃ abhipūjayaṃ	
dakkhinti ⁸ bhadrasamittiṃ ⁹ tasmim kāle sadevakā	140
caratha brahmacariyaṃ detha dānaṃ yathārahaṃ ¹⁰	
uposathaṃ upavasatha ¹¹ mettaṃ bhāvētha sādhukaṃ	141
appamādaratā hotha puññakriyāsu ¹² sabbadā	
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¹ C. bala°.² C. pava°.³ B. tassa.⁴ B. °oddham.⁵ B. °tṭhu.⁶ B. keci.⁷ B. °tṭhāraṃ.⁸ B. dakkhanti.⁹ B. °pamittiṃ.¹⁰ B. mahā°.¹¹ B. °vasa.¹² B. C. kiri°.

Gandha-Vaṃsa.

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THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pāli text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator:

setṭham sajjanasevitam khemantabbhūmanāyakam |
yatindaggam dhammam saṅgham vandāmi sirasā m-alam ||
ma-kāra-vipulā pathyāgāthā.
saṃgītāpotthakārūḥā vaṇṇitā gandhakārakā |
yācerā santavaṃsaṃsa pālakā mama garuno || pathyāvattam.
hatantarāyam icc eva yaṃ gandhavāṃsajotakam |
ajānam saramandehi tasmā lekham tam nissayam || . . pathyā.
sugatagatagavesiditṭhijupaññākāmino |
khantimettādupettassa niveravhassa uyyojam || sakāra
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. U. The additions of MS. M, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dipo (Colombo, A.B. 2424) or in Sāsana-vamso.¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddhaṃ aggavaṃsaparamparaṃ |
natvāna dhammaṃ buddhajaṃ saṃghaṃ cāpi niraṅgaṇaṃ ||
gandhavaṃs' upanissāya gandhavaṃsaṃ pakatṭhissaṃ |
tipiṭakasamāhāraṃ sādhuṇaṃ jaṅghadāsakaṃ |
vimatinodaṃ ārabbaṃ taṃ me suṇātha sādha vo ||
sabbam pi buddhavaṇṇaṃ vimuttirasahetukaṃ |
hoti ekavidhaṃ yeva tividhaṃ piṭakena ca ||
taṃ ca sabbam pi kevalaṃ pañcavidhaṃ nikāyato |
aṅgato ca navavidhaṃ dhammakkhandaḥaṇaṇato |
caturāsitisahassadhammakkhandaḥapabhedanaṃ ² 'ti ||

kathaṃ piṭakato. piṭakaṃ hi tividhaṃ hoti. vinaya piṭakaṃ abhidhammapiṭakaṃ suttantapiṭakaṃ 'ti.

tattha katamaṃ vinaya piṭakaṃ. pārajika kaṇḍaṃ pācittiyakaṇḍaṃ mahāvaggakaṇḍaṃ cullavaggakaṇḍaṃ parivāraṇḍaṃ 'ti. imāni kaṇḍāni vinaya piṭakaṃ nāma.

katamaṃ abhidhammapiṭakaṃ. dhammasaṃgaṇipakaraṇaṃ vibhaṅgapakaraṇaṃ dhātukathāpakaraṇaṃ paññattipakaraṇaṃ kathāvatthupakaraṇaṃ yamaka pakaraṇaṃ paṭṭhānapakaraṇaṃ. imāni satta pakaraṇāni abhidhammapiṭakaṃ nāma.

katamaṃ suttantapiṭakaṃ nāma. silakkhandha-
vaggādikaṃ avasesaṃ buddhavaṇṇaṃ suttantapiṭakaṃ
nāma.

¹ This list is published in my book "Buddhism," I., p. 68.

² U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimānikāyo samyuttānikāyo āṅguttaranikāyo khuddakānikāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tisu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā silakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||.

katamo majjhimānikāyo. mūlapaṇṇāso majjhimapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimānikāyo nāma. imesu tisu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyaddhasattasuttantā dvisuttam yassa santi so |
majjhimānikāyo nāma mūlapaṇṇāsa-ādiko² 'ti ||

katamo samyuttānikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañcavaggā samyuttānikāyo nāma. imesu pañcasu vaggesu dvāsaṭṭhi sattasatādhikasattasuttasahassāni honti.

dvāsaṭṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādhikavaggiko |
samyuttānikāyo nāma viditabbo viññūnā'ti ||.

katamo āṅguttaranikāyo. ekkaniṣāto dukkanipāto tikkaniṣāto catukkanipāto pañcanipāto chakkanipāto sattaniṣāto aṭṭhanipāto navaniṣāto dasaniṣāto ekādasaniṣāto'ti ime ekādasaniṣāto āṅguttaranikāyo nāma. imesu ekādasāsu niṣātesu sattapaṇṇāsa pañcasatādhikanavasuttasahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so āṅguttaranikāyo'ti ekanipātādiko'ti ||

¹ M. pāvī°.

² M. pannā samā°.

- katamo khuddakanikāyo. khuddakapāṭho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavamso cariyāpiṭakam vinayapiṭakam abhidhammapiṭakan'ti ayam khuddakanikāyo. imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni niddiṭṭhāni mahesinā |
nikāye pañcame ramme khuddako'ti visuto'ti || .

katham aṅgato. aṅgam hi navavidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedallan'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese khandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññam pi suttanāmakam tathāgatavacanam suttan'ti veditabbam. sabbam pi sagāthakam geyyan'ti veditabban'ti. visesena samyuttake sakalo pi sagāthāvaggo geyyan'ti veditabbam sakalam abhidhammapiṭakam nigāthakam suttam ca. yañ ca aññam pi aṭṭhahi aṅgehi asaṃgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañānamayikagāthāpaṭisamyuttā dve asītisuttantā udānan'ti veditabban'ti. vuttam h'etam bhagavatā'ti ādinayapavatto dvādasuttarasatasuttantā itivuttakan'ti veditabbā. apanṇakajātakādini paṇṇāsādhikāni pañcajātakasatāni jātakan'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisamyuttā suttantā abbhutadhamman'ti veditabbam. cullavedallamahāvedallasammādiṭṭhisakkapaṇhāsamkhārabbhājanīyamahāpupphamasuttantādayo sabbe pi vedāñ ca tutṭhiñ ca laddhāladdhāpucchitasuttantā vedallan'ti veditabbam.

katamāni caturāsītiddhammakkhandhasahassāni. dujānā'ti.

¹ M. ānandeti.

caturāsītidhammakkhandhasahassāni sace vitthārena kat-
hissam atipapañco bhavissati tasmā nayavasena kathissami.
ekam vatthum eko dhammakkhandho ekam nidānam
eko dhammakkhandho ekam pañhāpucchanaṃ eko dham-
makkhandho ekam pañhāvisajjanaṃ eko dhammak-
khando.

caturāsītidhammakkhandhasahassāni kena bhāsītāni kat-
tha bhāsītānīti kadā bhāsītāni kam ārabba bhāsītāni kim
attham bhāsītāni kena dhāritāni kenābhatāni kim attham
pariyāpūṇitabbānīti ayaṃ pucchā uddharitabbā. tatrāyaṃ
visajjanā. kena bhāsītānīti buddhena ca buddhānubuddhehi
ca bhāsītāni. kattha bhāsītānīti. deveṣu ca manussesu ca
bhāsītāni. kadā bhāsītānīti bhagavato dharamānakāle
ca bhāsītāni. kam ārabba bhāsītānīti pañcavaggiyādike
veneyyabandhave ārabba bhāsītāni. kim attham
bhāsītānīti vajjam ca avajjam ca ñatvā vajjam pahāya
avajje paṭipajjitvā nibbānapariyante diṭṭhadhammika-
sampaṇāyikatte sampāpūṇitum. kena dhāritānīti. anubud-
dhehi c'eva sissānūsīssehi ca dhāritāni. kenābhatānīti
ācariyaparamparehi ābhatāni. kim attham pariyāpūṇi-
tabbānīti vajjam ca avajjam ca ñatvā vajjam pahāya
avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasam-
paṇāyikatte sampāpūṇitum karuṇāya¹ ābhatāni². te³ sade-
vatāya nibbānapariyante diṭṭhadhammikasampaṇāyikatthe
sādhikāni honti. te tattha kehi appamattena pariyāpūṇita-
bāni dhāretabbāni vācetaṇṇāni sajjhayaṃ katabbānīti.

iti cullagandhavamse piṭakattayadīpako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi atṭhakathācariyā
atthi gandhakārakācariyā atthi tividhanāmākācariyā.

katame porāṇācariyā. pathamasamgāyanāyaṃ pañca satā
khīṇāsavā pañcannaṃ nikāyaṇaṃ nāmañ ca atthañ ca
adhippāyañ ca padañ ca byañjanañ ca sodhanakiccaṃ³
anavasesaṃ karimṣu³. dutiyasamgāyanāyaṃ satta satā

¹ M. omits.

² M. sodhanam.

³ M. kiccaṃ.

khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu. tatiya-saṃgāyanāyaṃ saḥassamattā khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu. icc evaṃ dve satādhikā dvesaḥassakhīṇāsavā mahākaccāyanam thapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakāra-kācariyā. mahābuddhaghosādayo anekācariyā gandhakāra-kācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyano tividhanāmo.¹

katame gandhe kaccāyanena katā. kaccāyanagandho mahāniruttigandho cullaniruttigandho nettigando peṭakopadesagando vaṇṇanītigandho² 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi³ katā. gandhācariyo kurundigandham nāma akāsi. aññatāro ācariyo mahāpacariyam nāma aṭṭhakatham akāsi. aññatāro ācariyo kurundigandhassa aṭṭhakatham akāsi. mahābuddhaghoso nāmācariyo visuddhimaggo dīghanikāyassa sumaṅgalavilāsini nāma aṭṭhakathā majjhimanikāyassa papañcasūdanī nāma aṭṭhakathā samyuttanikāyassa sārattapākāsani nāma aṭṭhakathā aṅguttaranikāyassa manorathapūraṇi nāma aṭṭhakathā pañcavinayagandhānam samantapāsādikā nāma aṭṭhakathā sattaabhidhammagandhānam paramatthakathā nāma aṭṭhakathā pātimokkhasaṃkhāyamātikāya kaṅkhāvitaraṇi nāma aṭṭhakathā dhammapadassa aṭṭhakathā jātakassa aṭṭhakathā khuddakapāṭhassa aṭṭhakathā apadānassa aṭṭhakathā 'ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

³ M. °riyena'ti. On these six books, see Sāsana-vaṃsa-dīpa, 1238, 1234.

dhavamsassa madhuratthavilāsini nāma atthakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaatthakathāya mūlatīkaṃ nāma tīkaṃ akāsi.²

dhammapālācariyo nettipakaraṇatthakathā itivuttakaatthakathā udānatthakathā cariyāpiṭakaatthakathā theragāthātthakathā vimānavatthussa vimalavilāsini nāma atthakathā petavatthussa vimalavilāsini nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma tīkā dighanikāyātthakathādinam catunnam atthakathānam līnatthapakāsini nāmā tīkā jātakatthakathāya līnatthapakāsini nāma tīkā nettithakathāya tīkā buddhavamsatthakathāya paramatthadīpani nāma tīkā abhidhammatthakathāya tīkāya līnatthavaṇṇanā nāma anuṭikā'ti ime cuddasam-
atte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttitīkaṃ ca mahāniruttisaṃkhepaṃ ca akāmsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhi nāma pakaraṇam akāsi.⁵

vimalabuddhi nāmācariyo mukhamattadīpani nāma nyāsapakaraṇam akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhiṭīkaṃ summapañcasuttaṃ⁶ ceti tividhapakaraṇam akāsi.

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saṃcassamkhepaṃ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī⁷ vimat-

¹ S.v.d. 1195-1199.

² S.v.d. 1217.

³ S.v.d. 1191-1193, and 1231, 2.

⁴ M. ovacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohacheo.

icchedanī buddhavamso anāgatavamso'ti
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsani
nāma paṭisambhidāmaggassa atthakatham akāsi. (S.v.d.
1196.)

dīpavamso bodhivamso cullavamso mahā-
vamso paṭisambhidāmaggaṭṭhakathāya gaṇḍhi ceti
ime pañca¹ gandhā ācariyehi² visum visum katā.

navo mahānāmo nāmācariyo mahāvamсам cul-
lavamсам nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatṭhitikam
nāma mahānidhesassa atthakatham akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-
ṇam nāma byākaraṇam akāsi. (S.v.d. 1251.)

saṃgharakkhito nāmācariyo subodhālamkā-
ram nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1266.)

vuttodayakāro nāmācariyo vuttodayam nāma
pakaraṇam sambandhacintā³ nāma³ pakara-
ṇam³ khuddasikkhāya³ navaṭikam³ akāsi.

dhammasirī nāmācariyo khuddasikkham
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇaṭikā mūlasikkhāṭikā
ceti ime dve gandhā dve'ācariyehi visum visum katā.

anuruddho nāmācariyo paramatthaviniccha-
yam nāmarūpaparicchedam abhidhamm-
atthasaṃgahapakaraṇam ceti tividham paka-
raṇam akāsi. (S.v.d. 1218.)

khemo nāmācariyo khemam nāma pakaraṇam
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayatthakathāya sāratt-
hādīpanī nāmaṭikam vinayasamgahapakaraṇam
vinayasamgahassa ṭikam āguttaratthakathāya sāratt-
hamañjūsam nāma ṭikam pañcakaṇṇ ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

¹ M. cha.

² M. mahā°.

³ M. omits.

jūsaṃ nāma kaṅkhāvitaraṇiyā ṭikāṃ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappadīpikāṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālaṃkāraṇassa ṭikā vuttodayavivaraṇaṃ sumaṅgalapasādanī nāma khuddasikkhāya ṭikā saṃbandhacintāya ṭikā bālāvatāro moggallānabyākaraṇassa pañcīkāya ṭikā yogavinicchayo vinayavinicchayassa ṭikā uttaravinicchayassa ṭikā nāmarūpaparicchedassa ṭikā saddatthassa padarūpavibhāvaṇaṃ khemapakaraṇassa ṭikā sīmālaṃkāro (S.v.d. 1213) mūlasikkhāya ṭikā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa ṭikā ceti imā atthārassa gandhe akāsi.

sumaṅgalo nāmācariyo abhidhammāvatāragandhassa ṭikāṃ (S.v.d. 1227) abhidhammatthavikāsaṇī¹ abhidhammasaṃgahassa ṭikañ ca abhidhammatthavibhāvaṇī² duvidhaṃ pakaraṇaṃ akāsi.

dharmakitti nāmācariyo dantadhātupakaraṇaṃ. (S.v.d. 1237, 1261.)

medhaṃkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitaraṇiyā linatthapakāsinī nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññattipakaraṇaṃ tathāgatupattipakaraṇaṃ nalā-tadhātuvāṇṇā sihalavatthu dhammapadīpako paṭipattisaṃgaho vissuddhimaggagandhi abhidhammagandhi nettipakaraṇagandhi visuddhimaggacullaṭikā sotappamālinī² pasādanī okāsalokasūdani subodhālaṃkāraṇassa navatīkā ceti ime visati gandhā

¹ M. omits.

² M. °ppahalini.

visatācariyehi visum visum katā. saddhammasirī
nāmācariyo saddatthabhedacintā nāma pakara-
ṇaṃ akāsi.

devo nāmācariyo sumanaḥkūṭavaṇṇanā nāma
pakaraṇaṃ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattaginid-
ānaṃ sotattaginidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūtacandano nāmācariyo līngatthaviva-
raṇapakaraṇaṃ akāsi.

aggavamso nāmācariyo saddanītipakaraṇaṃ
nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭikam nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
taṭṭhikaṇ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭikam akāsi.

ñānasāgaro nāmācariyo līngatthavivaraṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññatāro ācariyo gūḷhatthaṭikam bālappabo-
dhanaṇ ca duvidhaṃ pakaraṇaṃ akāsi.

aññatāro ācariyo saddatthabhedacintāya majjhim-
aṭikam akāsi.

uttamo nāmācariyo bālāvatāraṭikam līngat-
thavivaraṇaṭikaṇ ca duvidhaṃ pakaraṇaṃ akāsi.

aññatāro ācariyo saddabhedacintāya navatṭikam
akāsi.

eko amacco abhidhānappadīpikāya ṭikam daṇḍīpa-
karaṇassa magadhabhūtaṃ ṭikam kolad-
dhajanassa sakaṭabhāsāya ṭikaṇ ca tividhaṃ
pakaraṇaṃ akāsi.

dhammasenāpati nāmācariyo kārikam etim-
āsamidīpikam manohārāṇ ca tividhaṃ pakara-
ṇaṃ akāsi. (S.v.d. 1245.)

¹ M. °saṃgāhitikitti.

² M. sāgaro.

aññataro ācariyo kārīkāya tīkaṃ akāsi.

aññataro ācariyo etimāsamidīpīkāya tīkaṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsaṇaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkaṃ akāsi.

aññataro ācariyo kaccāyanabhedañ ca kaccāyanasāraṃ kaccāyanasārassa tīkañ ca tividhaṃ pakaraṇaṃ akāsi.

navo medhaṃkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṅghadāsassa¹ tīkaṃ akāsi.

mātikatthadīpanī sīmālaṃkāraṇaṃ tīkā vīnaya samuttāhānadīpanī gandhasāro paṭṭhānagaṇanānayo abhidhammatthasaṃgahassa saṃkhepapaṇṇanā navatīkā kaccāyanassa suttaniddeso pāṭimokkhaṇḍaṇī ceti aṭṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajālīniyā tīkā vuttodayatīkā paramatthamañjūsā nāma abhidhammasaṃgahaṭīkāya anuṭīkā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanaṭīkā ceti ime cha gandhe akāsi.

aññataro ācariyo pañcapakaraṇaṭīkāya navānuṭīkaṃ akāsi.

ariyavaṃso nāmācariyo abhidhammasaṃgahaṭīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsam nāma navānuṭikam dvārak-
athāya ṭikāya maṇidīpaṃ nāma navānuṭikam
gaṇḍābharaṇaṃ ca mahānissaraṇaṃ ca jāta-
visodhanaṃ ca iti ime¹ pañca gandhe² akāsi.

peṭakopadesassa ṭikam udumbaranaṃ mācariyo
akāsi.

taṃ pana pakudhanagaravāsī³ abhidhammasaṃ-
gahassa ṭikā catubhānavārassa aṭṭhakathā mahā-
sārapakāsani mahādīpani sārattadīpani⁴
gatipakaraṇaṃ⁵ hatthasāro⁶ bhummasaṃ-
gaho bhummaniddeso dasavatthu kāyavira-
tiṭikā jotanaṃ nirutti vibhattikathā sadd-
hammapālīni⁶ pañcagativannaṇaṃ bālacitta-
pabodhani dhammacakkasuttassa navatṭh-
akathā daṇḍadhātupakaraṇassa⁷ ṭikā ceti ime
visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.
katamāni. saddhammapālanaṃ⁸ bālappabodh-
anapakaraṇassa ṭikā ca jinālaṃkārapakara-
ṇassa navatīkā ca līngatthavinicchayo pā-
ṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ
kathāvivaraṇaṃ samantapāsādikavivara-
ṇaṃ abhidhammatthasaṃgahavivaraṇaṃ
saccasaṃkhepavivaraṇaṃ saddatthabheda-
cintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ
abhidhammatthasaṃgahassa ṭikāvivaraṇaṃ
mahāvessantarajātakassa vivaraṇaṃ sakkā-
bhimaṭaṃ mahāvessantarajātakassa navat-
ṭhakathā paṭhamasaṃbodhi lokanīti ca bu-
ddhaghosācariyanidānaṃ milindapaṇhāva-
ṇṇaṃ caturārakkhāya aṭṭhakathā sadda-
vuttipakaraṇassa navatīkaṃ icc evaṃ pañca-
visati pamāṇāni laṅkāḍīpādīsu ṭhānesu paṇḍitehi katāni
aheṣu. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits.

² M. pakuvana°.

³ U. omits.

⁴ U. omits.

⁵ M. hatthasāgarā.

⁶ M. saddadhamma°.

⁷ U. omits.

⁸ M. °yanam.

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 yo sārī-
 eka paṇ-

ācariyo
 uddhāc-
 iyo³ ñā-
 o aññaṭṭarā
 o catura-
 ariyo añ-
 nmaguru-
 ābhinan-
 arācariyo
 4 saddh-
 dhācariyo
 vuttappakāre
 anānagare

udipiko hetṭhā
 akamsu. añña-
 ime dvācariyā
 avantipure

atthā vuttappakāre

jātattṭhānadipiko
 do.

°candāca°.

, paṇya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahākurundigandho mahāpaccariyagandhassa atthakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsanaṇvuddhyatthāya³ saddhammatthitīyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo saṃghapālena nāma āyācītena buddhaghosācariyeno kato.

diḡhanikāyassa atthakathāgandho dātthānāmena saṃghattherena āyācītena buddhaghosācariyena kato. majjhimanikāyassa atthakathāgandho buddhamittānāmena therena āyācītena buddhaghosācariyena kato.

saṃyuttanikāyassa atthakathāgandho jotipālena nāma therena āyācītena buddhaghosācariyena kato.

aṅguttaranikāyassa atthakathāgandho bhaddantānāmattherena saha ājīvakena āyācītena buddhaghosācariyena kato.

samantapāsādikā nāma atthakathāgandho buddhasirīnāmena therena āyācītena buddhaghosācariyena kato.

sattanāṃ abhidhammagandhānaṃ atthakathāgandho cullabuddhaghosonāma bhikkhūnā āyācītena buddhaghosācariyena kato.

dharmmapadassa atthakathāgandho kumārakassapaṇāmena therena āyācītena buddhaghosācariyena kato.

jātakassa atthakathāgandho atthadassībuddhamittabuddhapīyasaṃkhātehi tihi therehi āyācītena buddhaghosācariyena kato.

khuddakapāṭhassa atthakathāgandho suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

¹ U. gandhe. ² U. adds gandhe. ³ M. °ne jahana°.

- apadānassa atthakathāgandho pañcanikāyaviññūhi pañ-
cāhi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhassa atthakathā kaṅkhāvitaranīgandho attano
matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-
gandho attano sissena buddhasīhena¹ nāma therena
āyācitenā buddhadattācariyena kato.

uttaravinicchayagandho saṅkhaḥapālena nāma the-
rena āyācitenā buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena su-
matī nāmattherena āyācitenā buddhadattācariyena kato.

buddhavamsassa atthakathāgandho ten'eva buddha-
sīha nāmattherena āyācitenā buddhadattācariyena kato.

jīnālaṃkāragandho saṃghapālāttherena āyācitenā
buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlaṭikā nāma ṭikāgandho.
buddhamittā nāmattherena āyācitenā ānandācariyena
kato.

nettipakaraṇassa atthakathāgandho dhammarakkhi-
tā nāmattherena āyācitenā dhammapālācariyena kato.

itivuttakatthakathāgandho udānatthakathāgandho cariyā-
piṭakatthakathāgandho theragāthakatthakathāgandho theri-
gāthakatthakathāgandho vimānavatthupetavatthutthakathā-
gandho ime satta gandhā attano matiyā dhammapālā-
cariyena katā.

visuddhimaggaṭikāgandho dāṭṭhānāmena therena
āyācitenā dhammapālācariyena kato.

diḥhanikāyatthakathādīnaṃ catunnaṃ atthakathānaṃ
ṭikāgandho abhidhammatthakathāya anuṭikāgandho jāta-
katthakathāya ṭikāgandho niruttipakaraṇatthakathāya
ṭikāgandho buddhavamsatthakathāya ṭikāgandho'ti ime
pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

¹ U. Sumati.

niruttimanjūsā nāma cullaṭṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visuṃ visuṃ katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhīcariyena katā.

nyāsasamkhatō mukhamattadīpanī nāma gandho attano matiyā vimalabuddhīcariyena kato.

atthabyākkhyāno nāma gandho attano matiyā cullavimāla buddhīcariyena kato.

rūpasiddhigandhassa ṭikāgandho sampapañcasatti¹ ca attano matiyā dipamkarācariyena kato.

saccasamkhepo nāma gandho attano matiyā culladhammapālācariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

paṭisambhidāmaggaṭṭhakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visuṃ visuṃ katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddeśasatṭhakathāgandho devenā nāma therena āyācitenā upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālaṃkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca°.—See p. 60.

² U. omits.

³ M. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visum katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitattherena āyācitenā anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nambhanāmena¹ upāsakena āyācitenā anuruddhācariyena kato.

khemō nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayaṭṭhakathāya ṭikāgandho vinayaṣaṃgahagandho vinayaṣaṃgalabassa ṭikāgandho añguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkama bhāvanāmena laṅkāḍīpissarena rañña āyācitenā sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇīyā vinayaṭṭhamañjūsā nāma ṭikāgandho sumedhānāmattherena āyācitenā buddhanāgācariyena kato.

abhidhānappadīpīkā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhālaṃkāraṣsa mahāsīmā nāma ṭikā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo ṭikāgandho sumaṅgalena āyācitenā vācissarena kato.

sambandhacintāṭīkā bālāvatāro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumaṅgalabuddhamittamahākassa paṣaṃkhātehi tihi therehi ca dhammakittī nāma upāsakena vāniccābhātu upāsakena³ āyācitenā vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanāṃ khemapa-karaṇassa ṭikā sīmālaṃkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayaṣaṃgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṃkhepassa ṭikāgandho sārīputtanāmena therena āyācitenā vācissarena katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

abhidhammāvatārassa ñikā abhidhammatthasamgahassa ñikā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasamgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvannaṇā nāma pakaraṇaṃ laṅkā dipissarassa rañño senāpatiāyācitenā dhammakittinā mācariyena katam.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhamkāracariyena katam.

jinālaṅkāro jinālaṅkāraṇassa ñikā attano matiyā buddhara-kkhitācariyena katā.¹

anāgata vamsassa aṭṭhakathā attano matiyā upatissācariyena katā.

kaṅkhāvitaraṇiṇi līnatthapakāsini nāma ñikā nisandeho dhammānusāraṇi ñeyyāsandati ñeyyāsandatiyā ñikā sumahāvatāro lokapaññattipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāṭadhātuvannaṇā sihalavatthu dhammadipako paṭipattisamgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullana vañikā sotappamālini pasāda janani okāsaloko subodhālaṅkāraṇassa navāñikā ceti ime visati gaṇḍhā attano matiyā visatācariyehi visuṃ katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirinācariyena² kato.

sumanakūṭavannaṇaṃ nāma pakaraṇaṃ rāhulanāmattherena āyācitenā vācissarena katam.

sotattagimālānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena katam.

madhurasavāhini nāma pakaraṇaṃ attano matiyā ratthapālācariyena katam.

līngatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūta candanācariyena katam.

saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena katam.

nyāsapakaraṇassa mahāñikā nāma ñikā attano matiyā vimalabuddhācariyena³ katā.

¹ M. adds amatāre nāma.

² M. saddha°.

³ M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasampannakyaevānāmena
dhammarājino ¹ gurusaṃghattherena āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

liṅgatthavivarāṇapakāsakaṃ nāma pakaraṇaṃ attano
matiyā ṇānasāgarācariyena katam.

gūlhatthatṭikā bālappabodhanaṃ ca iti duvidhaṃ pakara-
ṇaṃ attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimatṭikā attano matiyā añ-
ñatarācariyena katā.

bālavatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadīpikāya ṭikā daṇḍīpakaraṇassa magad-
habhūtā ṭikā ca'iti duvidhā ṭikāyo attano matiyā sihasū-
raṇāmarāṇṇo ekena amaccena katā.

koladdhajanassa ṭikā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena ² katā.

kārikā nāma pakaraṇaṃ ṇānagambyānāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etiṃāsamidīpanī nāma pakaraṇaṃ manohāraṇ ca attano
matiyā ten'eva dhammasenāpatācariyena katam.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etiṃāsamidīpikāya ṭikā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇaṃ ca paramatthabindupakaraṇaṃ
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttīpakāsakaṃ ⁴ nāma pakaraṇaṃ aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttīpakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena katam.

⁴ M. ° nam.

yadā have cīvaratthi gāthā ca visati ovādagāthā
 ca dānasatthari sīlasatthari sabbadānavan-
 nanā anantabuddhavanṇanāgāthā ca atthāvi-
 sati buddhavandanāgāthā ca atitānāgatapac-
 cuppannabuddhavanṇanāgāthā ca asītima-
 hāsāvakavanṇanāgāthā ca navahāraguṇav-
 aṇṇā cā'ti ime buddhapāṇāmagāthāyo paṇḍitehi
 laṅkāḍipādisu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyadipako
 nāma dutiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkāḍipikā-
 cariyā. katame jambudīpikācariyā katame laṅkāḍipikā-
 cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-
 raṭṭhe ujjenīnagare candapaccotasa nāma
 rañño purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-
 saṃ pahāya satthu sāsane pabbajjitvā hetthāvuttapakāre
 gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca
 mahākurundikācariyo aññatarācariyeḥi ime pañ-
 cāriyo laṅkāḍipikācariyo nāma tehi buddhaghosāca-
 riyassa pure bhūtā cire kāle ahesum.

mahābuddhaghosācariyo jambudīpiko so kira
 magadharatṭhe saṃgāmarañño¹ purohitassa kesī²
 nāma brahmaṇassa putto satthu sāsane pabbajjitvā laṅkā-
 ḍipam gato hetthāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-
 apālācariyo dve pubbācariyā mahāvajirabuddh-
 ācariyo cullavajirabuddhācariyo dipamka-
 rācariyo culladhammapālācariyo kassapā-
 cāriyo³ti ime dasācariyā jambudīpikā hetthā vuttappa-
 kāre gandhe akamsu.

mahānāmācariyo aññatarācariyo cullanā-
 mācariyo upasenācariyo moggallānācariyo
 saṃgharakkhitācariyo vācissarācariyo³vu-

¹ M. sosāṅkamo°.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācāriyo vācitassa¹ pācariyo¹ sumaṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sārīputtācariyo² raṭṭhapālācariyo¹ti ime eka paṇṇāsācariyā² laṅkāḍipikācariyā nāma.

subhūtacandanācariyo³ aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo³ ñānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturaṅgabalamaḥāmacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguruācariyo sārīputtācariyo dhammābhinandācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo iti ime tevisati⁵ ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāmasaṃkhāte arimaddanānagare akāṃsu.

navo vimalabuddhācariyo jambudīpiko hetthā vuttappakāre gandhe panyanagare⁶ akāṃsu. aññatarācariyo ariyavaṃsācariyo¹ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avantipure akāṃsu.

aññatarā visatācariyā jambudīpikā hetthā vuttappakāre gandhe kiñcipuranagare akāṃsu.

iti cullagandhavamse ācariyaṇaṃ saṃjātattṭhānadīpiko
nāma tatiyo pariccheto.

¹ U. omits.

⁴ M. cīvarā°.

² U. omits.

⁵ U. omits.

³ M. °candāca°.

⁶ M. paṃya.

nāmaṃ āropanaṃ poṭṭhaṃ phalaṃ gandhakārassa ca lekhaṃ lekhaṇaṃ c'eva vadāmi'haṃ tad anantaraṇ'ti.

tattha caturāsītiddhammakkhandaṃ saṃsaṇṇaṃ¹ piṭakani-kāyaṅgavaggaṇipātādikaṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṇ'ti.

tatrāyaṃ visajjanā. kena āropitaṇ'ti. pañcasatehi khīṇāsavehi mahākassapapamukhehi āropitaṃ. te hi sambuddhāvacaṇaṃ saṃgāyanti idaṃ piṭakaṃ ayaṃ nikāyo idaṃ aṅgaṃ vago ayaṃ nidāno'ti evaṃ ādikaṃ nāmaṃ kārapenti.²

kattha āropitaṇ'ti. rājagahe vebhārapabbatassa pāde dhammamāṇḍape āropitaṃ.

kadā āropitaṇ'ti. bhagavato parinibbute paṭhamasaṃgāyana-kāle āropitaṃ tike māse nikkhamaniye.

kim atthaṃ āropitaṇ'ti. dhammakkhandaṇaṃ anattthāya sattahitāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesam ca dhammakkhandaṇaṃ nāmaṃ vaggavaggaṇipātakaṃ. imassa dhammakkhandaṇassa ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abravuṃ sabbanāmādikaṃ kiccaṃ akamsu.³

dhammakkhandaṇanāmādhipanā

niṭṭhitā.

caturāsītiddhammakkhandaṇasaṃsaṇṇaṇi kena poṭṭhake āropitaṇi kattha āropitaṇi kadā āropitaṇi kim atthaṃ āropitaṇi. ayaṃ pucchā. tatrāyaṃ visajjanā. kena āropitaṇi. khīṇāsavamahānāgehi āropitaṇi.

kattha āropitaṇi. laṅkādiye āropitaṇi. kadā āropitaṇi. saddhātissarājino puttassa vaṭṭagāmaṇirājassa kāle āropitaṇi.

¹ M. adds saṃsaṇṇaṇi.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikaṃ kiccaṃ akataṃ na supākataṃ tasmā vohārasukhatthāya nāmādikaṃ kiccaṃ anāgate dhāpīrakkhāya (?) nāmādikaṃ pavattitaṃ asaṃjānāmāno sutṭhupākato sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānam avidham-
sanatthāya saddhammathitīyā sattahitāya aropitāni ¹.

tato patthāya te sabbe nikāyā honti potthake |
atthakathā tīkā sabbe honti potthake tthitā ||
tato patthāya te sabbe bhikkhū ādimahāgaṇā |
potthakesu tthite yeva sabbe passanti sabbadā |
potthake āropanadīpikā niṭṭhitā.

¹ M. adds

dharamāno bhagavā ambhākam sugato dharo |
nikāye pañca desesi yāva nibbānagamanā ||
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) ||
nibbuta lokanāthamhi bhato (?) vassasatam bhava |
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||
tato param atthārasam dvisatam vassagaṇanam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmanīrañño ca kālo vācuggato dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||
tato paramhi rājā vaṃ tato cuto ca tusite |
upparjji devaloke so devehi parivārīto ||
saddhātisso'ti nāmena tassa kim ninikohi to (?) |
takoladdharattho hoti buddhasāsanampālako ||
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā rañño mananā ||
tato cuto sa rājā ca tusite upparjjati |
devaloke tthito santo tadā vācuggatā tato ||
tassa puttā pi ahesum anekā'va rajjam gatā |
anukkamena cutā te devalokamhi satā dhuvam ||
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato param potthakesu nikāyā pañca pi tthitā |
tadā atthakathā tīkā sabbe gandhā potthake gatā ||
sabbe potthesu ye gandhā pāli-atthakathatīkā |
samṭhitā samṭhitā honti sabbe pi no nassanti te ||
tadā te potthake yeva nikāyā pi tthitākhilā |

yo koci paṇḍito viro atthakathādikaṃ gandhaṃ karoti
kārapeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamo caturāsīticetiyasahassakaraṇasadiso ca-
turāsītibuddharūpakaraṇasadiso caturāsītibodhirukkha-
hassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsaṃ karoti vā kārapeti vā (so
ca buddhavacanamaṃ karoti vā kārapeti vā) * yo ca buddhava-
canamaṃ poṭṭhake lekhaṃ karoti vā kārapeti vā yo ca poṭṭha-
kaṃ vā poṭṭhakamūlaṃ vā deti vā dāpeti vā yo ca telaṃ vā
cunṇaṃ vā dhaññaṃ vā (poṭṭhakapuñchanatthāya yaṃ
kiñci navattaṃ (?) poṭṭhakachidde anitthāya (?) yaṃ
kiñci suttaṃ vā) * kaṭṭhaphalakadvayaṃ poṭṭhakam vūha-
natthāya yaṃ kiñci vattaṃ vā poṭṭhakabandhanatthāya
yaṃ kiñci yottaṃ (vā poṭṭhakalāpapaṭtanatthāya yaṃ
kiñci tavikaṃ (?) *) deti vā dāpeti vā yo ca haritālena
vā manosiḷāya vā suvaṇṇena vā rajatena vā poṭṭha-
kamaṇḍanaṃ vā kaṭṭhaphalakamaṇḍanaṃ vā karoti vā
kārapeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamo caturāsīticetiyasahassakaraṇasadiso
caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so
silagaṇaṃ upāgato mahātejo sadā hoti sihanādo visārado.

āyuvannaḃalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmaya ||

tadā atthakathādīni bhavantīti vadanti ca ||
parihāro paṇḍitehi vattabo'va
laṅkāḍīpissarañño'va saddhātissassa rājino ||
vuttalaṅkāḍīpissa issaro dhammiko dharo |
tadā khīṇāsavassa rājino putta laṅkāḍīpissa issaro
dhammiko dharo ||
tadā khīṇāsavā sabbe olokeṇti anāgata khīṇāsavā
passanti te duvaññe va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjana |
na sikkhisanti te pañca nikāye vācuggataṃ iti ||
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā |
saddhammacīvaraṭṭhāya (?) janānaṃ puññatthāya ca ||

* U. omits.

bhavē nivattamāno so paññavā susamāhito |
 adhipaccaparivāro sabbasukhādhigacchati ||
 saddho vihārī hadayaññū¹ sa vihagato bhavē |
 aṅgapaccaṅgasampanno ārohoparināhavā ||
 sabbasattappiyo loke sabbattha pūjito bhavē |
 devamanussasamcaro mittasahāyapālito ||
 devamanussasampatti anubhoti punappunam |
 arahattaphalam patto nibbānam pāpunissati ||
 paṭisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe atthake seṭṭhe gamissati anāgate ||
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārapaye ||
 poṭṭhake ca gandhe pāliatthakathādike |
 dhammamañjūsā gandhe ca lekham kare kārapaye ||
 poṭṭhakam poṭṭhakamūlam ca telam cunṇathusam pi
 ca |
 pilotikādikam suttam katthaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yam kiñci mahagghavattam |
 dhammabandhanayottam ca yam kiñci ṭhapitam pi⁴ ||
 dadeyya dhammavettam pi vippasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||

gandhakaralekhe lekhāpanānisamsadipānā
 niṭṭhitā.

iti cullagandhavamse pakiṇṇakadīpako nāma pañcama
 paricceedo.
 so⁵ haṃsārattahajāto nandapañño'ti visuto |
 saddhāsīlavirupeto dhammasāragavesano⁶ ||
 so yam.⁷

¹ M. hadaññū.—U. °hato.

² M. °tṭhayamhi.

³ M. °madana°.

⁴ M. ca.

⁵ U. omits.

⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham

jīnanuvayam pūram sabbadhammam vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṇ'eva bhikkhuno |

chavassāham ganam bhitvā kāmānam abhimaddanam ||

santisabbhāvaṃ nibbānaṃ gavesanto punappunaṃ |
 vasanto ¹ taṃ manorommaṃ ² piṭakattayasamgahaṃ |
 gandhavaṃsaṃ imaṃ khuddaṃ nissāya ³ jaṅghadāsa-
 kan'ti .

iti pāmojjatthāyāraṇṇavāsinaṃ nandapaṇṇācariyena
 kato cullagandhavaṃso
 niṭṭhito.

¹ U. adds araṇṇavihāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

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Notes and Queries¹

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayam
... uppādetukāmo yena Bhagavā ten’ upasaṅkami, upa-
saṅkamitvā Bhagavato avidūre tikkhattum akkulopak-
kalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ pisācaṇ ca bakkulaṇ c’ ātivattati ti”
(Udāna, I. 7).

The various readings are *akkulobakkulo* and *akkulavakkulikaṃ*. The sense requires that we should read *akkulo pakkulo ti*. The *yakkha* is described as uttering some fearful sounds, which are represented by the words *akkulo pakkulo*, each of which, the Commentator says, is an imitative word (*anukaraṇa-sadda*). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—*fee fie foh fum*. For *akkula* = *ākula*, troubled, perplexed, confounded; *vakkula* = *vākula* = *vyākula*, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (*ākula vyākula*, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. *Jat.* III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69):—

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjunā tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mongooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhanāme manussānaṃ cittikatatthāne. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhiṃ balim paticchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatiti.' So pana yakkho ānubhāvasampanno kakkhalo pharusso tattha ca sannihito, tasmā taṃ thaṇaṃ manussāy-āvitam karonti kālana kalam balim upaharanti, tena vuttam Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkham dametukāmo sāyaṇhasamaye eko adutiyo pattacivaram ādāya Ajakalāpakassa bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatthāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṇaṃ na karoti, tasmā tumhe evaṃ jānātha, mayham pana tassa ca anārocanaṃ ayuttan' ti tāvad eva yakkhasamāgamaṃ gatassa Ajakalāpakassa santikaṃ

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantaṃ atthamsu. Satthā tāsam kālayuttaṃ dhammiṃ kathaṃ kathesi. Tena vuttaṃ Pāvāyaṃ viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmiṃ samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamaṃ gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇaṃ' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnaṃ disvā tattha gantvā Bhagavantaṃ vanditvā, 'bhante mayam yakkha-samāgamaṃ gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇaṃ katvā gatā yakkhasannipāte Ajakalāpakaṃ disvā tutthi pavedayimsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinna upasaṅkamitvā Bhagavantaṃ payirupāsatu dhammaṃ ca suṇāhiti.' So tesam kathaṃ sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisin-nabhāvaṃ kathentīti kodhābhībhūto hūtvā—'ajja mayhaṃ tena samaṇena saddhiṃ saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utthahitva dakkhiṇaṃ pādaṃ ukkhi-pitvā satthiyojanamattaṃ kuṭaṃ [*read* akkamitaṃ ?] dvidhā ahosi. Sesam ettha yaṃ vattabbaṃ Ālavakasutta-vañṇanāyaṃ āgata[na]yen' eva veditabbaṃ. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadisso va. Taṃ sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanaṃ bhavanato ti. Tikkhattuṃ nikkhamaṇaṃ pavesanaṃ ca. Ajakalāpako hi āgacchanto yeva 'ete hi yeva taṃ samaṇaṃ palāpessāmīti' Vātamaṇḍalādikena vasse ca samuṭṭhapetvā tehi Bhagavato kiñci kesaggamattaṃ pi kātuṃ asakkonto nānāvidhapaharaṇa-hattho ativiya bhayāna-karūpe bhūtagaṇe nimminitvā tehi saddhiṃ Bhagavantaṃ upasaṅkamitvā antanten'eva caranto sabbarattim nānapakāraṃ katvā pi Bhagavato kiñci kesaggamattaṃ pi nisinnatthānato cālaṇaṃ kātuṃ nāsakkhi. Kevalaṃ pana 'ayaṃ samaṇo maṃ anāpucchā mayhaṃ bhavanaṃ pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] natvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisidi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinnō hotiti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakaranatamasi, cakkhuvinnānuppattivirahite bahalandhakāre ti attho. Caturāṅgasamannāgato kira tadā andhakāro pavattatiti. Devo ti meggho. Ekamekaṃ phusitakaṃ udaka-binduṃ pādeti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gantvā akkulo ti ādinā vā bhisanaṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrasaṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pahattha-bhāvaṃ. Tihi padehi bhayuppattiṃ eva dasseti. Upasaṅkamīti. Kasmā paṇāyaṃ evaṃ-adhippāyo upasaṅkami? nanu pubbe attanā kātabbavippakāraṃ akāsi? saccam akāsi. Tam paṇ' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ thitassa na kiñci kātuṃ sakkhi, idāni bahi thitaṃ evaṃ bhimsāpetvā palāpetuṃ sakkā ti māññaṃ māno upasaṅkami. Ayam hi yakkho attano bhavanaṃ thirabhūmīti māññati, tattha thitattā ayam hi samaṇo na bhāyatiti ca.

Tikkhattuṃ akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukarānasaddo hi ayam. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmiṃ thāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādaṃ, yakkhānaṃ hunkāra-saddaṃ, bhūtānaṃ atthahāsāvaṃ, asurānaṃ appotana-ghosaṃ, indassa devarañño vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantāṃ iva

ca, kappa-vutthāna-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantaṃ pati-bhayanigghosaṃ avyattakkharaṃ tikkhattuṃ attano yakkhita-gajjitaṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmi.' Yassaṃ nicchāraṇena pabbatā-paṭikaṃ muñcimsu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahud eva bhayaṃ chambhitattaṃ lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhavīyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṃ Jambudīpatale mahantaṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāraṇāyaṃ akkula-pakkula-pakaraṇaṃ atthīti katvā a k k u l a - p a k k u l i k a ṃ a k ā s i ti saṅghaṃ aropayimsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganaṃ ti yasmā ekavāraṃ jātako patham uppatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattaṃ katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasiḥavyagghādayo dutiyena aṇḍaja-āsivisa-kaṇha-sap-pādayo vuccati, tasmā siḥādiko viya, āsivisādiko viya ca, ahan te jīvitahārako imaṃ atthaṃ yakkho padaṇ ca yena dasseti añño. Apare pana a k k h u l o b h a k k h u l o ti pāliṃ vatvā, akkhetuṃ khetuṃ vināsetuṃ ulati pavattatīti akkhulo, bhakkhituṃ ulatīti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phāliṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 8; XII. 1. 1.

AGHĀVĪ.

“So ’ham na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmiṃ pana rukkhe ambāni aṇketvā gahitāni ekaṃ phalaṃ asamente amhākaṃ jīvitaṃ n’ atthi” (Jāt. II. p. 399).

Aṇketi = Sk. *aṇkayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taletvā bandhitvā lakkhaṇena aṇketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṆGĀRĪ.

“Aṇgārino dāni dumā bhadante phalesino chadanaṃ vippahāya

te accimanto va pabhāsayanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṇgārī = bright, red: cf. Sk. *aṇgāra*, a fire brand; *aṇgārī*, a portable fire-place. *Aṇgāraka*, the planet Mars (see Sum. p. 95).

AṆGINĪ.

Aṇginī = aṇga-latṭhi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṇga-latṭhi = Sk. *aṇga-rakta*, a plant with pale red blossoms? The mention of *pāṭali* in this verse seems to indicate this.

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatitṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (aty-ā-vad, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

ACCHUPETI.

"Atha kho so bhikkhu aggalaṃ acchupesī," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *acchupiyati* see Cullav. V. 9. 2.

Acchupati (ā+chup, not in Sanskrit), 'to insert, fit in.'

AJAKARA.

"Tesam ajakaraṃ medaṃ accahāsi bahutāso" (Jāt. III. p. 484).

Ajakara = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

AJJHA.

"Ajjhāgare," in one's own house (Aṅguttara III. 81). Sk. *ātmya*, through the forms *admya*, *adhyā*?

AJJHAPPATTO.

"Atha naṃ so saṃuṇo ajjhappatto . . . ākāsaṃ pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakaṃ pahāya
bahupphalaṃ kānaṇaṃ āvaseyya
evam p'aham appadasse pahāya
mahodadhiṃ haṃsa-riv' ajjhappatto"
(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujaṅgamo kakkataṃ ajjhappatto" (Jāt. III. p. 296).

Ajjhappatta (adhy-ā prāp, not in Sanskrit) = *sampatta*, 'come to, reached.'

"Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā saṃuṇagghī sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitatapo ajjhappatto bhañji lohitaṇṇaṃ tapam" (Ibid. p. 450).

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to ajjhena in the phrase ajjhena - kujja (Sutta N. II. 2. 4) = niratthakānatthajanakagantha-pariyāpuṇana (Com.)

Prof. Fausbøll explains the compound as ‘worthless reading,’ but as kujja = Sk. kubja, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhayana = Sk. adhyayana.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇaṃ vedāna pārāgū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇaṃ vedāna pārāgū” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punaḍvase rājāsupinajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Atha kho Mahā-aritṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhiṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Samyutta XI. 1. 5).

Ajjhārūhā rukkhā (Jāt. III. p. 399, l. 14).

Ajjhārūhati (Sk. adhy-ā-rūh), ‘to increase, grow.’

Ajjhārūha = Sk. adhyārūḍha.

AJJHUPAGACCHATI.

“Dhanaṃ tūniṇ ca nikkhippa saññanam ajjhupāgami” (Jāt. II. p. 403).

Saññanam ajjh° = pabbajjam upagato; pp. ajjhupagata (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise.'

AJJHUPEKKHATI.

"Yaṃ so attano orase piye putte. . . disvā ajjhupekkhi" (Mil. p. 275). See *Āṅguttara* III. 27 ; p. 126-7 ; III. 100. 13 ; *Sum.* p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from root *iksh*), 'to be indifferent, to disregard.'

AJJHUPAHARATI.

"Yato ca so bahutaraṃ bhojanaṃ ajjhupāhari
tato tatth' eva saṃsīdi, amattaññu hi so ahu"

(Jāt. II. p. 293).

Ajjhupaharati = **ajjho harati**, 'to eat' (adhy-upa-hṛi not in Sanskrit).

AJJHUPETA.

"Suciram avanipālo saññamaṃ ajjhupeto" (Dāṭh. IV. v. 5 ; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived at, attained.' See **AJJHUPAGACCHATI**.

AJJHETI.

"Na so socati, nājjhēti" (Sutta N. IV. 15, 14).

Ajjhēti (Sk. *adhyeti*) = **abhijjhāti** (*abhijj, hāyati*), 'to long for,' 'covet' (see Dāṭh. III. v. 81).

AJJHOGĀHETI.

"Yadā ahaṃ bahāraññe suññe vivinākānane
ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā" (sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300 ; Jāt. I. p. 7 ; Suttav. I. p. 148).

Ajjhogāhēti (adhy-ava-gāh, not in Sanskrit), 'to plunge into, to enter.'

AJJHOPANNA.

“So taṃ piṇḍapātaṃ gathito mucchito ajjhoppanno . . . paribhuñjati” (Āṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

AJJHOSĀYA.

“Sabbe bālaputhujjanā kho. . . ajjhattika-bāhire āyatane abhinandanti abhivadanti¹ ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Āṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. adhy-ava-so).

AÑCATI.

“Udakaṃ aṇcati” (Jāt. I., Com. p. 416); aṇcati = udañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “aṇcāmi naṃ na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tiṇi vā paṭalāni (cataracts in the eye) nihaṇaṇasamatthaṃ khārañjanam” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

AṬṬAKA.

“Aṭṭakaṃ katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. aṭṭa, ‘a watch-tower’ (Sum. p. 209).

AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 928, p. 155).

Cf. “Santi Bhagavataḥ ṛāvākā ye 'nena pūtikayen ārdīya mānā jehriyānte vijugupsamānāḥ castram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

AI.A.

In the Pāli Text Society's Journal for 1884 *aḷa* was pointed out as meaning ‘the *claw* of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

ANḌAKA.

“*Aṇḍakavāco*” = *sadosavāco* (Jāt. III. p. 260). *Aṇḍaka*, ‘harsh,’ a blunder for *caṇḍaka*?

ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggaṭā = ‘immense superiority’—“*Buddho atī-aggaṭāya anupamo*” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“*Agado atī-jaccatāya piḷāya samugghātako rogānaṃ antakaro*” (Mil. p. 278).

Ati-ppabbatā = ‘intense brilliancy’—“*Suriyo atī-ppabbatāya timiraṃ ghāteti*” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“*Sineru atī-bhārikatāya aḷo*” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

Ati-vittharatā = great diffusiveness—“*Ākāso atī-vittharatā ananto*” (Mil. p. 278).

ATINETI.

“Udakam atinetabbam” (Cullav. VII. 1. 2, p. 180).

Atineti (ati-nī not in Sanskrit), ‘to lead over,’ ‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha paṇassa atipāto pānātipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātinō” (Sutta N. II. 2. 10).

Atipātī (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aññena vadanti suddhim” (Sutta N. IV. 13. 14).

Atiseti (Sk. atiṣī), ‘to excel,’ ‘surpass.’

ATIHARĀPETI.

“Dhañṇam atiharāpeyyāsi” (Mil. pp. 66, 81). See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthañ ca yo jānāti bhāsītassa atthañ ca ñatvāna tathā karoti

atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patitṭhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanam atthavantam”; “vācā atthavatī” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

"Atthipañhena āgamam," 'I have come suppliantly with a question' (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthī pañhena, 'desirous of (receiving an answer to) a question,' the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

"Tad atthikatvāna nisamma dhiro" (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Samyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = 'to realise,' 'understand.' The translators of the Vinaya Texts explain it by 'to admit the authority of.'

ADEJJHA.

"Dhanum adejjham hatvāna usum sandhāy' upāgami" (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejjha (= Sk. adhi-jyā), 'strung.'

ADEJJHA=ADVEJJHA.

"Advejjha-vacanā buddhā" (Buddhavaṃsa, II. 110, p. 12; Mil. p. 141). "Manaso adejjho" (Jāt. III. pp. 7, 8). "Advejjhatā," 'sincerity' (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), 'sincere,' 'free from duplicity.'

ADHIKARAṆĪ.

Adhikaraṇī, 'a smith's anvil' (Jāt. III. 282). See Karaṇī.

ADHIPA.

"Narādhipa" (Dāth. III. v. 52). "Migādhipā," 'a lion' (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), 'lord,' 'ruler,' 'king.'

ADHIPATI.

In "cando ulārājadhipati" (Mil. p. 388) ought we not to read ulu-rājadhipati?

ADHIKUTṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhikuṭṭanā (Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6, p. 128).

Adhikuṭṭana = ‘a cutter,’ ‘knife,’ from the root kuṭṭ, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dāruciyaṃ gāvī taruṇa vacchā adhipātetvā jivitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipāt in the Sanskrit dictionaries in the sense of abhipāt, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādh, but the reading in the text is quite right ; cf. “pāsaṇ ca ty-aḥaṃ adhipātayissaṃ” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025, we find “muddhādhipātā” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 448, we find adhipātaṇa (= pātā), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā tesu telappadipesu āpāta-paripātāṃ anayaṃ āpajjante.” . . . Patanti pajjotāṃ iv’ ādhipātā” (Udāna VI. 9, p. 72).

Adhipātaka (v. l. a ti pātāk a) = salabha, ‘moth.’

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipāta :—

“Pañcanna dhiro bhayaṇaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsādhipātāṇaṃ sirim̐sapāṇaṃ
manussaphassāṇaṃ catuppadāṇaṃ.”

Upon the above the Commentary has this note of explanation :—

* For paṭaha-pātākā (in the Com.) read paṭaṅga-pātākā.

“Damsā dhipātānaṃ ti piṅgala-makkhikānaṃ ca sesa-makkhikānaṃ ca sesa-makkhikā hi tato adhipatitva¹ khādanti (? bādanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

ADHIBHAVATI.

“Mā vo kodho ajjhabbhavi” (Samyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjhabbhavi = ajjhabbhavi “vināsaṃ pāpesi”; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), ‘to overcome.’

ADHIMUCCHITA.

“Kimī va mīhasallitto saṅkhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ’dhimucchito” (Samyutta IV. 2. 7. 7).

“Paṇitaṃ yadi vā lūkaṃ appaṃ vā yadi vā bahū
Yāpanatthaṃ ābhūñjimsu agiddhā nādhimucchitā”
(Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayi kaṅkhaṃ adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittaṃ mādhātum mādhimuccati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = ‘to set free.’

ADHIVĀSAKA-JĀTIKĀYA.

“Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

¹ Cf. “adhipatati vayo khaṇo tath’eva” (Jāt. IV. p. 111).

him kathesim" (Jāt. III. p. 369; IV. p. 11), 'I spoke impatiently with you.' Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

"Viriyam me dhuradhorayham yogakkhemādhivāhanam" (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), 'carrying,' 'bearing.'

ADHISETI.

"Aṇḍāni . . . adhisayitāni" (Suttav. I. p. 3).

"Atha pubbalohitamisse
tattha kiṃ paccati kibbisakāri
yaññan disatam adhiseti
tattha kilijjati samphusamāno"

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. *adhiṣi*) (1) 'to lie on, sit on eggs;' (2) 'live in.'

ADHĪYATI.

"Kasmā tuvaṃ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi samvasanto"

(Samyutta IX. 10. 4).

"Rājakumāro . . . vijjam adhīyati" (Mil. p. 164).

Cf. "*adhiyyati*," Suttav. II. p. 204; *adhicca* = *adhīyitvā* (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. *adhi*) 'to study,' 'learn,' 'acquire.'

ANĀYĀSA.

"Upasanto anāyāso vippasannamanāvilo
kalyāṇasilo medhāvi dukkhass' antakaro siyā"

(Thera G. v. 1008, p. 91).

Anāyāsa, 'peaceful,' from *āyāsa*, 'effort,' 'trouble.'

ANĪKAṬṬHA.

"Dovārika-anikaṭṭha . . . rājūpajivine jane disvā evaṃ
cittam uppajjeyya" (Mil. p. 234).

Anīkatṭha (Sk. *anīka-sṭha*), 'a sentinel,' 'royal guard'; cf. *anīka*, 'army,' 'array.'

ANITṬHURĪ.

"**Aniṭṭhuri** ananugiddho anejo sabbadhī samo" (Sutta N. IV. 15. 18).

A-niṭṭhurī (Sk. *a-nishṭūrīn*), 'not harsh.'

ANĪTIHI.

"**Abhibhū** hi so anabhibhūto
sakkhi dhammaṃ **anīti** haṃ adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See *ibid.*, V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

Anīti ha, 'without traditional instruction'; Sk. **īti** ha, 'according to tradition.'

ANUKAROTI.

"**Na** kho Sāriputta Devadatto idān' eva mama **anuka-**
ronto vināsaṃ patto" (Jāt. I. p. 491, II. 162; see
Aṅguttara III. 70. 14). "**Asanto** nānukubbanti
[satam]" (Jāt. IV. p. 65).

Anukaroti (Sk. *an-u-kṛi*) 'to imitate' (with gen.).

ANUKKAMATI.

"**Hatthikkhandhāvapatitaṃ** kuñjaro ce **anukka** me
Saṅgāme me matam seyjo yañ ce jīve parājito 'ti"
(Thera G. v. 194, p. 25). See Saṃyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

Anukkamati (Sk. *anukram*), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"**Ayam** Assakarājena deso vicarito mayā
anukāma yañ **anukāmena** piyena patinā saha"
(Jāt. II. p. 157).

Anukāmayā (inst. of *anukāmā*) = *kāmaya-*
mānāya (Com.); **anukāmena** = *anukāmānena*
(Com.).

ANUGAÑHATI.

"Na kko paṇa maṃ Sattā samparāyiken' ev' atthena
anugañhāti dīghāsamāyikenā pi anugañhāt'
eva" Jāt. II. p. 74.

See Thera G. v. 3. 9, p. 35; Sum. p. 3; Mahāv. I. 26. 1.
Anugañhāti Sk. anu-grah, 'to protect.'

ANUGĀYATI.

"Ye keci siddhā saccam anugāyanti" Mil. p. 120).

"Parāyanam anugāyissam" Sutta N. V. 18. 8, p. 206).
"Tattha sikkhānugiyanti" (Sutta N. IV. 15. 6).

Anugāyati Sk. anugai, to sing after or to another),
'to repeat,' 'declare.'

ANUGHĀYATI.

"Bhamarā va gandham anughāyitvā pavisanti"
(Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), 'to
smell,' 'snuff.'

ANUGIJJHATI.

"Thiyo bandhū puthukāme yo naro anugijjhati
abalā nam baliyanti" (Sutta N. IV. 1. 4. See ibid. IV.
10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5.
4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-grīḥ), 'to be greedy after.'

ANUCAÑKAMATI.

"Buddhassa caṅkamantassa piṭṭhito anucaṅkamim"
(Thera G. v. 1044, p. 93).

Anucaṅkamati (anu-caṅkram not in Sanskrit),
'to follow.'

ANUCINṆA.

"Teh' ānucinṇaṃ isibhi maggam dassana-pattiya
dukkhass' antakiriyāya tvam Vaddha anubrūhaya"
(Therī G. v. 206, p. 143).

"Suyuddhena suyitṭhena saṃgāma vijayena ca
brahmacariyānucinṇena evāyaṃ sukham edhati"
(Thera G. v. 236, p. 30).

Anuciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from **anucarati** (Sk. **anucarati**), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

ANUJĪVITA.

"Ditṭhigatam silavatānujīvitam
bhavūpapattiṃ ca vadesi kīdisam"

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from **anujīvati**, 'to live under or by.' Cf. **anujīvi**, 'a follower,' 'dependant' (Jāt. III. p. 485. *Anguttara* III. 48, p. 152). See Jāt. IV. p. 271.

ANUJJUGĀMĪ.

Anujju-gāmī (Jāt. IV. p. 890), 'a snake,' from **anujja** (Sk. **anṛiju**), 'crooked,' and **gāmī**, 'going.' Cf. **anujjuka**, Jāt. III. p. 818.

ANUTĀPI.

Anutāpinī (f) in "pacchānutāpinī," 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. **anutāpa**, 'repentance,' **anutāpin**, 'regretting.'

ANUDASSETI.

"Cariyam carato pi tāva Tathāgatassa sadevake loke setṭhabbhāvo anudassito" (Mil. p. 119).

Anudasseti (caus. of **anudṛiṣ**, 'to manifest.'

In the following passage **anudassati** is the future of **anudāti**, 'to give':—

"So kho panā yam . . . kittisaddo . . . Bodhisattānam dasa guṇe anudassati" (Mil. p. 276; 375).

ANUDAHATI.

"[Kāmā] ukkopmā anudahanti" (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where **anudahati** = **jhāpeti**.

Anudahati (Sk. **anu-dah**), 'to burn,' 'consume.'

ANUDIṬṬHI.

"Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitam . . ."

Mil p. 146. "Anudittihīnam appahānam" (Thera G. v. 754, p. 74). Cf. "pubbantānudiṭṭhi" Dīgha I. 1. 29; Sum. p. 103.

Attānudiṭṭhi, 'self-regard'?

ANUDĪPETI

"Dhammādhammam-anudīpayitva" (Mil p. 227, U. 19, 93).

Anudīpeti (anu-dīp not in Sanskrit), 'to explain.'

ANUDDHAMSETI

"Anuddhamṣēyyā 'ti codeti vā codāpeti vā, āpatti pācittiyassa" (Suttav. II. p. 148; Samyutta VIII. 2. 5). Anuddhamṣana (Par. VIII. 15).

Anuddhamseti (anu-dhvaṃs not in Sanskrit) 'to reprove.'

ANUNAMATI

"Cāpo vānuna me dhiro vamsō va anulomayaṃ" (Mil p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) 'to bend.' Anunamati.

ANUNETI

"Sakaṃ hi dīṭṭhiṃ katham accayeyya
chandānunanīto ruciyaṃ nivitṭho"

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-nī), 'induced, led.'

The passive Anunāyāti, 'to be persuaded,' occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA

"Khattiyo . . . anupakuṭṭho jātivādena" (Suttav. II. p. 160).

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakkuṭṭha = 'irreproachable,' 'blameless.'

ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja* nisidanti" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati
sattame divase tuyhaṃ muddhā phalatu sattadha"
(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *anu-pra-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigamma cetasā" (Saṃyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avitivattā sakkāyaṃ nissaraṇābhimukhā
ahutvā sakkāyatirāṃ eva *anuparidhāvanta* jātima-
raṇasārino rāgādihi anugatattā punappunāṃ jātimaraṇaṃ
eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

"Keci ādiccam anuparivattanti" (Suttav. I. p. 307).

"Devadatto ca Bodhisatto ca ekato anuparivattanti ti" (Mil. p. 204).

Anuparivattati (anu-pari-vṛit not in Sanskrit), (1) 'to turn towards;' (2) 'to meet.'

In the following passage it seems to have the sense of 'to cause to go hither and thither' (in the round of continued existence): "Das' ime maharāja kāyānugatā dhammābhaye kāyaṃ anudhāvanti anuparivattanti" (Mil. p. 259).

ANUPARIVĀRETI.

"Mā kho tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhūṃ anuvattittha anuparivārethā ti" (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vṛi not in Sanskrit), 'to stand by, countenance.'

ANUPAVAJJA.

"Kin-nu kho me imehi tīhi tñānehi anupavajja ssa divaso vitivattati" (Mil. p. 391).

Anupavajja, 'blameless,' 'irreproachable,' from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAVIṬṬHA.

"Jānām' ahaṃ bhante Nāgasena, vāto atthīti me hadaye anupaviṭṭhaṃ, na cāhaṃ sakkomi vātaṃ upadasaṃ sayitun ti" (Mil. p. 270).

Anupaviṭṭha, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anupaviṭṭha: "Puna ca param mahārāja rukkho upagatānaṃ - anupaviṭṭhānaṃ janānaṃ chāyaṃ deti" (Mil. p. 409).

Anupaviṭṭhānaṃ janānaṃ = to persons coming under (for shelter).

Anupaviṭṭhatā occurs in Mil. p. 257: "Saṅghasa-mayam anupaviṭṭhatāya pi dakkhiṇaṃ visodheti."

ANUPAHATA.

“Gimhe . . . anupahatam hoti rajojallam” (Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit), ‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupātī” (Jāt. III. p. 529). “Khāṇānupātī ti pamādakkaṇe anupātana-silo.” (Com.)

Anupātī (Sk. anu-pātin), ‘following,’ khaṇānupātī = following the impulse of the moment.

ANUPĀPUNĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇāti”

(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇāti (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇī” = anuppiyam yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññamaññaṃ anusāreyya anupeseyya” (Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 349).

Cf. “cakkānuvattako therō” (Thera G. v. 1014, p. 91).

ANUPHARANA.

“Satayojan ānupharanaccivega” (Mil. p. 148).

Anupharana (from anu-sphar, not in Sanskrit) ‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati atthā tassa pavaddhanti ye honti abhipatthitā” (Jāt. III. p. 387).

Anubujjhati (pass. of anubudh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil. p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navāṅgam-anumajjanto rattibhāge rahagato” (Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena” (Sum. p. 122). “Anumajjana-lakkhaṇo . . . vicāro ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anu-mṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasmim talāke udakūpari mahāmegho aparāparam anuppabandhanto abhivasseyya, api nu kho . . . tasmim talāke parikkhayam pariyādānam gaccheyyāti—Na hi bhante ti—kena kāraṇena mahārājāti—Meghassa bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kalīro susu vaddhitaggo dunnikhamo hoti pasākhajāto, evaṃ ahaṃ bhariyāyānītāya; anumañña maṃ pabbayito’ mhi dānīti”¹ (Thera G. v. 72, p. 11).

¹ ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. *anu-man*), 'to excuse.'

For **dunnikkhamo** (in the passage quoted above there is the various reading **dunnikkhayo**. Cf. Jāt. IV. p. 449, where **dunnikkhayo** = **dunnikkaddhiyo**.

"**Dalhasmi mūle visate virūlhe**
dunnikkhayo veḷu pasākhajāto."

ANUYĀYATI.

"**Cakkavatti divase divase samuddapariyantam mahā-pathaviṃ anuyāyati**" (Mil. p. 391).

Anuyāyati (Sk. *anuyā*), 'to go through' (Sutta N.).

ANUYOGA.

"**Anuyogaṃ dammi,**" 'I give an application' (Mil. p. 348).

ANULIMPATI.

"**Besajjena anulimpati**" (Mil. p. 112, 252). **Anulimpana** (Ibid. pp. 353, 394).

Anulimpati (Sk. *anu-lip*), 'to anoint,' 'besmear.'

ANULEPA.

"**Bhesajjapānānulepa**" (Mil. p. 152).

Anulepa (Sk. *anulepa*), 'anointing.'

ANURATTA.

"**Idha mahārāja rañño cattāro mahāmattā bhaveyyum, anurattā laddhayasā vissāsikā**" (Mil. p. 146).

Anuratta (pp. of *anu-rañj*), 'attached, faithful.'

ANURAVATI, ANURAVANĀ see ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

"**Tividhassa sucaritadhammassa anuvattanam**" (Jāt. I. p. 367).

Anuvattana (Sk. *anuvartana*), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tīṇ’ imāni bhante gandhajātāni yesaṃ anuvātaṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti anuvāsaniyaṃ anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvi-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. —

“Porāṇaṃ pakatiṃ hitvā tass’eva anuvidhīyati ti (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGANĒTI.

“Na nūnāyaṃ paramhitānukampino rahagato anuviganeti sāsaṇaṃ” (Thera G. v. 109, p. 16).

In the above passage anuviganeti (not in Sanskrit) seems to have the meaning of viganeti, ‘to regard.’

ANUVICINTETI.

"Ayonim patinisajja || yoniso anuvicintaya" (Samyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), 'to consider.'

ANUVIJJATI.

"Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam, anuvijjitaṃ vattatīti āha" (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), 'to find out,' 'discover.'

ANUVISAṬA.

Anuvisaṭa = patthata, paññāta; "Sabbā disā anuvisaṭo 'ham asmi." Jāt. IV. p. 102; (anu-visaṭa not in Sanskrit).

ANUVUTTHA.

"Cirānūvuttho pi karoti pāpaṃ," a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, 'to dwell with.'

ANUSAÑCARATI.

"Aparantagamanamaggam anusañcarante manusse gahetvā khādati" (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), 'to cross.'

ANUSAÑÑĀTI.

"Tasmiṃ . . . samaye rañño na phāsu hoti atiyātaṃ vā niyyātaṃ vā paccantime vā janapade anusaññātaṃ" (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṃ-yā) mean 'to visit one after the other,' or does it signify 'to conciliate' (Sk. anu-sañ-jñā)?

ANUSAÑÑĀYATI.

"Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten' upasaṅkami" (Suttav. I. p. 43).

Anusaññāyati here seems to represent Sk. anu-saṇ-dhyāyati, 'to investigate.'

ANUSATTHI.

“Tathāgato . . . anusatthim deti” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyānusatthi” (*Ibid.* p. 347).

In the above passages *anusatthi* has the same sense as *anusitthi* (cf. *Suttav. I.* p. 342, and see note on *Abhisattha*).

ANUSĀSANĪ.

“Anusāsani-pātihāriya” (*Ānguttara III.* 60. 6; *Cullav. VII.* 4; see *Jāt. III.* p. 323, and cf. *anusāsaniya*, *Dh.* 145; *anusāsiyati*, *Mil.* p. 186).

ANUSANDAHATI.

“Yathā kamsathālam¹ ākoṭitaṃ pacchā anuravati *anusandahati*, yathā . . . ākoṭanā evaṃ vitakko datṭhabbo, yathā anuravaṇā evaṃ vicāro datṭhabbo” (*Mil.* p. 68).

“Anuravati *anusandahati*,” a sound follows, or is connected (therewith). Cf. *Sk. anu-sandhā*, and *Pali anu-sandhi, anu-sandhika*.

ANUSIKKHATI.

“Ye pi tassa *anusikkhanti* te pi kāyassa bhedā . . . nirayaṃ upajjanti” (*Mil.* p. 61; see *Sutta N. II.* 7. 11; *Jāt. III.* p. 315; *Thera-G. v.* 963, p. 88; *Samyutta II.* 2. 2, p. 59). *Anusikkhāpeti* (*Mil.* p. 352).

Anusikkhati (*Sk. anu-çikshayati*, desid. caus. of *anu-çak*), ‘to imitate,’ follow (with gen. or acc. and gen.).

ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam *anusibbantā* nikhantā” (*Suttav. I.* p. 336).

Anusibbati (*Sk. anu-siv*), ‘to interweave.’

¹ In the above passage *kamsathāla* means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See *Jāt. III.* p. 224, where *kamsathāla* signifies ‘a metal dish’ (of gold or silver), as opposed to *matthikathāla*, ‘an earthenware dish.’ But ought we not to read *kamsatāla*?

ANUSETI.

"Dīgharattānusayitaṃ [gandham]" (Thera G. v. 768, p. 75; v. 1275, p. 114).

"Dīgharattāṃ aṇuṣayitaṃ dīṭṭhigataṃ ajānataṃ" (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

Aṇuṣeti (Sk. aṇu-ṣī, 'to adhere closely to'), 'to continue, endure.'

"So ca khvassa kodho na dīgharattāṃ aṇuṣeti" (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

"No paramparāgato aṇussaṇṇo ti" (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

Aṇussaṇṇa, 'report,' 'tradition.' Cf. aṇussutika (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has aṇupa, 'watery,' but not anūpa. Cf. Sk. anūpa, 'watery.' "Aṇūpakhetta," 'a marshy field' (Mil. p. 129; Jāt. IV. p. 381).

"Haritāṇopāti udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā aṇupa-bhūmiyo" (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

"Paṇḍako anekamaṃsikatāya mantitaṃ guyhaṃ vivaraṇaṃ na dhāreti" (Mil. p. 93).

Aṇekaṃsika-tā from the adj. ekaṃsika, 'certain.'

ANOVASSAKA.

"Sā taṃ disvā sāmī me anovassakam ṭhānaṃ jānāhīti āha" (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

Aṇovassaka, 'dry,' 'sheltered from the rain,' from ovassaka (ava-varshaka not in Sanskrit), 'rainy,' 'wet.'

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

"Padānusāra," 'tracking the footsteps' (Jāt. III. p. 83).

“Bodhisatto pi papātān usārena pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘following,’ ‘tracking.’

For anusārī in vipathān usārī see Thera G. v. 1141, p. 108; anusāreti (caus. of anu-sṛi) Mil. p. 36 (see ANUPESATI), ‘to pursue.’

ANTAVĀ.

“Antavā ca an-antavā ca loko ti” (Mil. p. 145).

Antavā (Sk. antavant) ‘perishable.’

ANTOBHAVIKA.

“[Buddho] samyutto lokena, antobhaviko lokasimim, lokasādhāraṇo” (Mil. p. 95).

“Buddho, associated with the world, born in the world, having fellowship with the world.”

Cf. Sk. antarbhaṇa, ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ anvāgataṃ sukhan ti.” (Thera G. v. 68, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. anvā-gata), ‘following.’

ANVĀNETI.

“Ye kec’ ime diṭṭhi paribbasānā
idam eva saccaṇ ti vivādiyanti
sabbe va te nindam anvānayaṇti”

(Sutta N. IV. 13. 1).

“Anvāneti (Sk. anv-ā-nī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi setṭhā kusalā vadanti
nakkhattarājā-riva tārakānaṃ,
silam siriṇ cāpi sataṇ ca dhammaṃ
anvāyikā paññavato bhavanti”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the metre, for anvayika.

ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike anvāvisi” (Mil. p. 156).

Anvāviṭṭha (Samyutta IV. 2, 8) Cf. Sk. anvāviṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Samyutta IV. 2. 4, p. 114.

APAKKHIKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

APAKAḌḌHĀPETI.

“Sakkhara-kāṭhalakam apakaḍḍhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

Apakaḍḍhāpeti caus. of apakaḍḍhati, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. apa-kṛṇṭati), ‘to cut off’ ‘to cut.’

APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Apakaroti = chaḍḍeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com., p. 213, adopts the reading apa-kiritūna.

APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijayātha naṃ
kāraṇaḍaṃ niddhamatha | kasambhūṃ apakas-
satha.” (Sutta N. II. 6, 8.)

Apakassati = apakaḍḍhati (Sk. apa-kṛish), ‘to remove, put away.’

APAṆḂI.

“Tayā maṃ h’asitāpaṇgi mihitāni bhaṇitāni ca
kisam paṇḍum karissanti, sā va sākā Parantapan ti”
(Jāt. III. 419).

A paṅgi, 'black-eyed,' from Sk. apāṅga, the corner of the eye, and asita, black.

For a vaṅga = a paṅga see Cullavagga X. 10. 4.

APACITA, APACITL

"Bhagavā . . . hoti . . . pūjito a pa cito" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

A pa cita (Sk. a pa - cita), 'honoured.'

"Dvādas' ime . . . a pa citim na karonti;" "Atha papāṭikāya pi a pa citi kātābbā" (Mil. p. 180).

"Dhamme a pa citi" (Thera G. v. 589, p. 61); "a pa citim karoti" (Mil. p. 234).

a pa citi (Sk. a pa citi), 'expiation,' 'reverence.'

APACINATI.

"A pa cineth' eva kāmāni" (Jāt. IV. p. 175).

A pa cinati = viddhamseti (Sk. a pa - ci, 'to diminish').

APANAMATI.

Childers has a pa nā meti, but not a pa namati, 'to depart.' Cf. "Sutvāna nāgassa a pa namissanti ito" (Sutta N. v. 13, 1).

APANUDETI.

"Tato ahite a pa nu deti, hite upagaṇhāti" (Mil. p. 88).

A pa nu deti (Sk. a pa - nud), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā a pa m ā ri k ā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. a pa m ā ra.

APALEPA.

"So' pa le pa - patito jargharo" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

A pa le pa (= le pa, pa le pa) stands probably for a va pa, 'plaister.'

APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim jītapāñcamāre
devātideve varadhammarāje
saggā pavagga dhigamāya khippam
cittam pasādehi narādhirāja.”

(Dāth. III. 75.)

Apavagga (Sk. apa-varga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Paṃsum apavyūhāpesi” (Jāt. IV. p. 349).

Cf paṃsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kv’āyam kuṭṭhī vicarati ti niṭṭhubhītvā abyāmato karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Samyutta Nikāya XI. i. 9:—

‘This is the reading of A, the Burmese MS.; B has apa-bhyāmato; D, abhyāmato; Com. apasabyāmato.’

“Atho kho bhikkhave Vepacitti ataliyo upāhanā ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme apavyāmato karitvā atikkami.”

Here apavyāmato karitvā = apasavyaṃ katvā = avyāmato katvā, ‘to treat disrespectfully’; apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“Apādakehi me mettaṃ, mettaṃ dipādakehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apādaka (=dīghajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyini” Thera G. v. 1041-3; Mil. p. 72).

Apāyini, f. of apāyī transitory from apayā, ‘to go away, fall off.’

APĀLAMBA.

“Hiri tassa apālambo || satiyassa parivāraṇaṃ
Dhammāhaṃ sārathim brumi || sammāditthi purejayaṃ”
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Ānguttara III. 92. 2, p. 134.

APITHIYATI.

“Navena sukha dukkhena porāṇaṃ apithiyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithiyati (Sk. *api-dhā*)=*paṭicchādiyati*.
See *pithiyati* (Thera G. v. 872, p. 81, and Dhamma-
pada, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So ’ham akaṅkho *apiho anupayo*” (Saṃyutta VII.
2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sprīha*); *apihālu* (Sk. *a-sprīhālu*), ‘free
from covetousness.’

APEKKHAVĀ.

“Dummano tattha atthāsim sāsanasim *apekkhavā*”
(Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141).
Apekkhavā, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavena akkhantiyā-
vebhassiyā *dubbalyā*” (Suttav. II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without
strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *paksha-
tā*, alliance?

APPAÑÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*,
‘disappearance’; *appaññatiṃ gacchati* = *attham
gacchati*, ‘to disappear.’

“Niruddhā sā acci *appaññattiṃ gatā ti*” (Mil. p.
79). Cf. “*apaṇṇattika-bhāvaṃ agamāsi*=*abbhattham
agamāsi*. (Jāt. I. p. 478; see Sum. p. 128).

ABBUDA.

Childers gives no instances of *abbūda* in the
sense of ‘the second stage of the foetus,’ but see Mil. p.
40; in the sense of excrescence, see Suttav. I. pp. 275,
294, 307 (Saṃyutta, I. 8. 7); for the meaning of ‘a high
numeral’ see Sutta N. III. 10. 4, and cf. *nirabbūda*
Suttav. I. p. 70; Saṃyutta VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachāditā
nānādi jaggaṇākiṇṇā te selā ramayanti maṃ”

(Thera G. v. 1069, p. 95).

Abbhachādeti (Sk. abhy-ā-chādayati), ‘to cover.’

ABBHAÑJATI.

Childers quotes abbhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni abbatitāni” (Mil. p. 71; see Thera G. vv. 242, 1085; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbatitāṃ.

Abbatitā = atikkanta (Sk. abhy-atita).

ABBHANUMODATI.

Childers has the noun abbhānumodana, but not the verb. See Mil. p. 29, “thero abbhānumodi” (Ibid. p. 210; Aṅguttara III. 6).

Abbhānumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manussesu manussabhutā
abbhāgatān’ āsanakaṃ adāsīm”

(Vimāna I. 5, p. 1).

Abbhāgata (Sk. abhy-ā-gata), ‘a stranger.’

ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṇaṃ abbhāhataṃ dhamma kathamaṃ sotakāmo” (Sum. p. 147). Cf.:—

satti-satta-samabbhāhato (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

ABBHUKKIRATI.

“So cakkaratanam abbhukkiritvā saddhim
parisāya Cātummahārājika-devalokam agamāsi” (Jāt. II.
p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit),
‘to give up.’

ABBHUJJALANA.

“Abbhujjalanān ti mantena mukhato aggi-jālā-
nīharanam” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out
fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-
sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudīrayi” (Sutta N. III.
11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice,
utter.’

ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna
64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abbhuddhanati? (abhy-ud-
dhun), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutṭhā vammatalā nagā isibhi sevītā

abbhunnaditā sikhīhi te selā vamayanti maṃ”

(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in
Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturāṅginim senam sannayhitvā rājānam Passenadi-kosalam abbhuyyāsi yena Kāsī” (Saṃyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRAṆA.

“Uppaddhapadumātā ‘ham āsanassa samantato abbhokirissam pattehi pasannā sakehi paṇihi”’ (Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Natānam abbhokiraṇam” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānam sātibhāvābhikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam||arati nābhikīrati” (Saṃyutta II. 2, 8).

Saññā me abhikiranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dipaṇ ca kātum icchāmi yaṃ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to conquer.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
 Katvā taṃ dātum abhikkhipitvā”
 (Dāth. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.
 abhinikkhipati, Dāth. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puttḥo
 Abhigajjaṃ eti paṭisūvaṃ icchaṃ”
 (Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
 teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
 ing:—

“... Giribbaje citra-chadā vihaṅgamā
 Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
 vanamhi jhāyinaṃ” (Thera G. v. 1108, p. 99).

“Sunila-gīvā susikhā supekhuṇā sucitta-patta-cchadanā
 vihaṅgamā

Sumaṇju-ghosa-tthanitā bhiggino te taṃ ramissanti
 vanamhi jhāyinaṃ” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gridh not in Sanskrit), ‘to
 crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālena
 abhicchanno (Jāt. II. pp. 370-1, 48; see Sutta N. IV.
 2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paṭicca lābham” (Ibid. V.4.4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakarana (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV: 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggiṃ abhijjalantam
Vassena nibbāpayi vārido ‘va”

(Dāth. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tāṇam upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-v-ivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGIṂSATI.

“Uccāvacceḥ’ upāyehi paresam abhijigīsāti” (Thera G. v. 743, p. 73).

Abhijisā = jigīsā = Sk. jigīrshā from root hri.
Cf. jigimsaṃ (Jāt. III. p. 172), jigīsam (Thera G. v. 1110, p. 99), and see Childers s.v. jigimsati.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).
Abhijjhāyati, Sk. abhi-dhyaī, ‘to become covetous.’
Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅguttara III. 160).

ABHITAKKETI.

“Yam dhammikaṃ naravaraṃ abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāth. v. 4).
Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. 1. 39) unhābhitatta (Mil. p. 97; Cullav. p. 20).
“Pakatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).
Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sīsābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).
Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).
Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍaññaṣṣa apareṇa Maṅgalo nāma nāyako
 taṃ loka nīhantvāna dhammokaṃ abhidhārayīti”
 (Buddhav. IV. 1 = Jāt. I. p. 94, v. 225).

Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhiṃ caturāṅgikena
 abhidhavantam¹ atibhimsanena
 ajeyyasattham paramiddhippattam
 dāmesi yo Ālavakam pi yakkham”

(Dāṭh. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhi-subbhāvitam cittam ca vimuttam || na
 cābhinatam na cāpanatam na ca sa-saṅkhāra-nig-
 gayha cāritavatam” (Samyutta I. 4. 8).

Abhinata (pp. of abhi-nam), ‘depraved.’

ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very
 youthful (Therī G. Com. p. 201) = abhi-yobbana
 (Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
 Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
 taṃ dantadhātum abhinikkhipimsu”
 (Dāṭh. III. 12; cf. abhi-kkhipitvā, Dāṭh. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw
 down.’

ABHINIGGANHĀ.

“Āmasanā . . . abhiniggaṇhānā . . . chupanam.”

¹ The text has abhidhavantam.

² See Com. to Thera G. v. 118, p. 17.

"Abhiniggarhaṇā nāma aṅgam gabetvā niggaṇhaṇa" (Suttav. I. p. 121).

Abhiniggarhaṇā abhi-ni-grahaṇā not in Sanskrit, 'holding.'

ABHININNĀMETI.

"Cittam abhininnāmeti" (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), 'to incline, direct.' Cf. "So kakkato aṅgam abhininnāmeyya" (Samyutta IV. 3. 4).

ABHINIPPĪḬANĀ.

"AbhinippīḬanā nāma kenaci saha nippīḬaṇa" (Suttav. I. p. 121).

AbhinippīḬanā (abhi-nis-pīḬanā not in Sanskrit), 'embracing,' 'squeezing.'

ABHINIBBĪJJATI.

"Evam etaṃ avekkhanti rattindivam atanditā
tato sakāya paṇṇāya abhinibbijja dakkhisam"

(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, 'to be weary of,' 'disgusted with.' The caus. abhinibbijjeti, 'to avoid,' occurs in Sutta N. II. 6. 8:—

"Sabbe samaggā hutvāna abhinibbijjayātha nam."

ABHINIBBĪJJHATI.

"Yo nu kho tesam kukkuṭacchāpakānam paṭhamataram
... aṇḍakosam padāletvā sotthinā abhinibbijjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233-4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), 'to break forth.'

ABHINIVAJJETI.

"Yehi tihi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tihi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Aham te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHATA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan-
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhiniṭo tvaṃ viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-ni), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitṭhitā
te cāpi duggatā sattā || devakaññābhipattikā"
(Samyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsāvaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante ucchum pīlayanti, tesam ucchum pīlayamānaṃ ye tattha yanta-mukhagatā kimayo te pīyanti; evaṃ eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipīlayati, ye tattha micchā paṭipannā te kimi viya marantīti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḍ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadattham bhojanam, bhuñjeyya chādentam yāva kaṇṭham abhipūrayitvā" (Mil. p. 238; see Dāṭh. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa puṇṇāya" (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛi not in Sanskrit), 'to cover over.'

ABHIPAMODATI.

"Yathā have pāṇa-riva ettha rakkhitā

Dutṭhā mayi aññaṃ abhippamodati"

(Jāt. III. p. 580).

Abhippamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassī" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 804).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesam abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi manam arahantamhi tādine” (Thera G. v. 1178, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharāṇa), ‘fighting.’

ABHIBHĀSANA.

“Sīlam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 68).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“Amhākam santakāni etānī ti abhiyujjhivā te ‘na tumbhākam amhākan’ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāth. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā t̥hapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgutara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatitī anabhiraddhi, kopassa etam adhvācanam (Sum. p. 52).

Anabhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90=Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhi-ru), 'to shout out.'

ABHIROCETI.

"Na dān' āham tayā saddhiṃ samvāsam abhirocaye"
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiroceti (caus. of abhi-ru), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavihābhinadate sippikābhirutehi ca na me tam
phandati cittaṃ" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti maṃ"
(Thera G. vv. 1062, 1064, p. 95).

* Vihaviha = very loud, cf. Sk. vṛihat, loud, high, shrill.

“Mayūra-koṇcābhirudamhi kānane” (Thera G. v. 1118, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇa” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim khaṇe gaganatalam abhilaṅghantaṃ eva paripunnāṃ candamaṇḍalam Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gāthā v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 28).

ABHILEKHEṬI.

“Rājā’ tha Kittisirimeghasamavhaya so
Cārittalekham abhilekhaṇṇi saccasandho”
(Dāth. V. 67).

Abhilekheṭi (caus. of abhi-likhaṭi), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanaṃ brūsi kimsu tassa mahabbhayam.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanaṃ brūmi, dukkham assa mahabbha-
yam” (Sutta N. V. 2. 1–2).

* This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarāṇa, in which jappā is explained by taṇhā.

Prof. Fausböll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear.'

ABHIVAÑCANA.

"Te titthiyā naṃ abhivañcānanti
rājādhirājaṃ atha saññāpetvā
jigucchaniye kuṇapādikehi
khipimsu dhātum parikhāya piṭṭhe"
(Dāṭh. III. 64).

Abhivañcana (Sk. *abhi-vañc-ana*), 'deceit, fraud.'

ABHIVATṬA.

"*Abhivaṭṭe mahāmeghe*" (Mil. p. 176).

"*Himavante pabbate abhivaṭṭaṃ udakaṃ Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati*" (Ibid. p. 197; see pp. 286, 349).

Abhivaṭṭa! pp. of *abhi-vassati* (see Mil. pp. 182, 411).

ABHIVADDHI.

"*Abhivaddhiyā vāyamati*" (Mil. p. 94).

Abhivaddhi (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

ABHIVADATI.

"*Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyātane abhinandanti abhivadanti ajjhosāya titṭhanti*" (Mil. p. 69).

Abhivadati = *abhivandati* (Sk. *abhi-vad*), 'to welcome.'

ABHIVĀYATI.

"*Yathā . . . vāyu supupphita-vanasaṇḍantaram-abhivāyati evaṃ eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam*" (Mil. p. 385).

Abhivāyati (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi” (Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’ ‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenam abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammam abhiviññāpeti,” ‘to practise sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccā ti jānanto, sañjānanto cecca abhivitaritvā vītikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to go on with.’

ABHIVISITṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva abhivisitṭha-nāṇena paccakkham katvā pavedeti . . . pe” (Sum. p. 99).

Abhi-visitṭha (abhi-vi-ṣiṣṭha not in Sanskrit), ‘most excellent,’ ‘very distinguished.’ Cf. visitṭha (Mil. p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggam jāyāpatinam atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’ ‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena disāvidisaṃ abhi vyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam Kuṇapam abhisamvisēyyaṃ gattaṃ sakipaggharitam asucipunṇam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit), to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-sañj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthikānam manussānam paññāsāya ca rattiṃ gacchati” (Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññaṃ iva tath’ eva santam

tass’ eva sato avippavasato aññass’ eva sarāmi attānaṃ ti” (Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit̥tha, ānatta. The form sat̥tha = sit̥tha is supported by Jāt. II. p. 299, where sat̥tha = anusit̥tha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178-9). But abhisattha is also explained in the Com. by abhilāpakata; in that case abhisattha, ‘abused,’ would be derived from ṣam̐s and not from ṣās. See ANUSATTHI.

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25-25-7

"...not...
A not
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ACCT: ETL

* Mother's dilemma achieved
in 'Mother's Dilemma' Suttav. I. p. 18.

1. Incompetent caus. of at
... to have recourse to.'

AFHIVITATI.

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11-71-67

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1. *Chlorophyll a* and *Chlorophyll b* contents were determined by spectrophotometry using the method of Lichtenthal and Whistler (1987).

60).
Sanskrit,

. 100).
ted.' Cf.
isapati

āriyā
hariti"
II. p. 139).
woman who
atā, 'appoint-

ihāraye" (Sutta
10; Therī G. v. 146,

i, 'to go to, repair to.'
āreti=abhiharati,

abhiharati "abhihāraye"
Jāt. IV. p. 421.
ti in Vinaya Texts, vol. ii.

BHIHITA.

to 'mhi" (Samyutta II. 1-10).

ta) said, spoken. The correct
?

AMAMA.

“Kadā nu 'aḥaṃ bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā, selfishness.

AMARA.

“Yadā ca avijjanantā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmujanādivasena udake sandhāvamānā gahetum na sakkoti” (Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITTHAKA.

“Aritthakam nānam” (Sum. p. 94).

Aritthaka (Sk. a-rishta), ‘perfect.’

What does aritthaka mean in “mahā-aritthako maṇi?”¹ (Samyutta IV. 1. 2, p. 104).

In the following passage arittha seems to be ‘a kind of spirituous liquor.’ “Amajjam arittham pivati” (Suttav. II. p. 110).

AVAKANTATI.

“Evaṃ hi etaṃ uḍapādi sarirena vinābhāvo puthuso maṃ vikantetva khandaso a v a k a n t a t h a”
(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - p a ṇ ṇ o” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇi may mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to ukkuja, 'set up' (Puggala, III 7. 8), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage : "Kalalepattharivāna avakujjo nipajji' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. avakujjakam see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nānavar' uppajji anantaṃ vajirūpamaṃ
tena vicini saṅkhāre ukkujjaṃ avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

Avakkhipana (ava-kshipana), 'putting down.'

AVAGANDA.

"Na avaganda-kārakam bhuñjitabbam. Yo anādariyam paticca ekato vā ubbhato vā gandam katvā bhuñjati āpatti dukkatassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avaganda-kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gandam katvā = to puff out the cheeks, may be compared with the phrase phañam katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbutthikā ti avaggaho. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaha (Sk. ava-graha), 'drought.'

AVACARA, AVACARAṆA.

"Tāta tvaṃ sūro saṅgāma vacaro."

"Saṅgāma vacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgāma vacara = 'familiar with war, at home in war.' For avacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka
dukkatakāri

purisanta kali avajāta mā bahubhāni 'dha, nerayiko
si."

(Sutta N. III. 10. 8.)

Ava-jāta (Sk. *ava-jāta*), 'base-born,' as opposed to *abhijāta* (Mil. 359). See Div. p. 2, l. 13.

AVATITṬHATI.

"Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ *avatiṭṭhati*
Yaso ca kitti ca tatv' assa hoti "

(Samyutta I. 4. 6).

"Kodho mayi *nāvatiṭṭhati*" (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. *ava-sthā*), 'to abide, endure.'

AVADĀNIYE.

"Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitṭhā
dukkhūpanitā paridevayanti "

(Sutta N. IV. 2. 3).

Avadāniya (Sk. *avadāniya*), 'stingy, niggardly.'

AVADEHAKA.

"Udarā *avadehakaṃ* bhutva sayant' *uttānaseyyakā*" (Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from *ava-dih*, 'to pollute, besmear.'

AVADHĀRAṆA.

"Khalū ti *avadhāraṇatthe* nipāto" (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. *avadhāraṇa*), 'emphasis, affirmation.'

AVANI.

"Suciram *avanipālo* saññamaṃ ajjhupeto" (Dāṭh. IV. 5). Cf. Sk. *avani*, 'earth.'

AVAPĀYĪ, AVAPIVATI.

"Addharattā *avapāyī*," drinking at midnight (Jāt. I. p. 168). "*Addharatte avapivati*" (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

"Yathābhutaṃ *an-avabojjhanti*" = *yathābhuc-
cam ajānanti* (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of avabojjhanta (ava-budh),
'perceiving, being aware of.'

Avabujjhati = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyño katattho nāvabujjhati
Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayhaṃ nāmaṃ avamaṅgalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imaṃ avamaṅgalyaṃ anumodanaṃ kathesi,
avamaṅgallesu anumodanaṃ karonto" (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; avamaṅgalla = avamaṅgalya 'unluck.'

AVARAJJHATI.

"Karissaṃ nāvarajjhissam" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhati here means 'to desist, give up' (from the root rādh). The Com. has virajjhissam, but another various reading is avarujjhissam as if from the root rudh.

AVALAKKHAṆA.

"Yesam hatthato na labhati [lābham] tesam asim
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. avalaksha = 'white.'

AVASAṬA.

Avasaṭā nāma titthāyatanam saṅkantā vuccati" (Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. oṣaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānaṃ niṭṭhānaṃ” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakaṃ telapattam yathā parihāreyya || evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakaṃ aparissavanakaṃ katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyataṃ vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yataṃ (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvaṭaṃ, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyataṃ vilapasi by avyatta-vilāpaṃ vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati (āsru not in Sanskrit) : paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttanta an-assāsako kūlam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḌHIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kunḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahig° = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKADḍHANA, ĀKADḍHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍheti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIṆCAṆṢA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiṇcaṇṇaṃ patthayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiṇcaṇṇa, Nīrvāna, ‘nothingness.’

ABHISANDA.

“Ten'eva kammābhisaṇḍena iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram pāpuṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāli itthi brahātī dhañkarūpā satthiṇ ca bhetvā aparāṇ ca satthiṇ ca
bāhaṇ ca bhetvā aparāṇ ca bāhum sīsaṇ ca bhetvā dadhi-
thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāṭh. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino
sabba-kāma-duhass'eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārīto” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSAÑĀ.

“Rathassa ghoso apilandhanāni
khurassa nādi-abhisamsanāya ca
ghoso suvaggu samitassa suyayati
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),
brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpaṃ āgato
kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpaṃ āgato = ‘reviled,’ ‘calumniated.’ Cf.
Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dighaṃ gacchatu addhānaṃ ekikā abhisāriyā
Sankete patim mā addasa yā te ambe avāhariti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETĪ.

“Sa piṇḍacāraṃ caritvā || vanam abhihāraye” (Sutta
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’
In the following passage abhihāreti=abhiharati,
‘to gain, acquire’ :—

“Attanā coday’ attānaṃ, nibbānaṃ abhihāraye”
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
p. 440.

ABHIHITA.

“Buddha-gāthābhihito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
reading is Buddhagāthābhihito?

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālaṃba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 348). An-ālaṃba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālaṃbano—“So [putto] tumhākaṃ upatṭhako bhavisati” (Mil. p. 126).

Ālaṃbana (Sk. ālaṃbana), ‘support.’ Cf. ālaṃbana-rajju = rajju ālaṃbanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccecalaṃ bandhitvā tomara-hatthā manussā parivāretvā ānaṇja-kāraṇaṃ kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanaṃ dukhaṃ khuraṃ va madhuna ālittaṃ ullittaṃ nāvabujjhati”
(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanaṃ vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childs does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

"Sabbaññūtañāpassa āvapaṇaṃ katvā dantayugalam adāsi" (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root *vyap* + *ā*.

See "Pāli Journal" for 1885, article *Nikkinaṭi*, p. 42.

ĀVILATI.

"[Udakam] calati khubati lūlati āvilati" (Milinda, p. 259-60).

Āvilati, 'becomes turbid,' a denominative from the adj. āvila, 'turbid.'

ĀVEDHA.

Āvedhañca na passāmi yato ruhiram assave" (Jāt. II. p. 276).

"Āvedhañca na passāmi ti viddhaṭṭhāne vanañca na passāmi" (Com.)

Āvedha, 'wound.' Cf. āvedhana, impaling (Jāt. IV. p. 29):—

"Kovilāra-sūle makkhikāvedhanaṃ" = the impaling of a fly on a kovilāra-stake.

ĀVEṆI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. "Āveṇi-saṅgha-kammāni akāsi" (Jāt. I. p. 490).

"Te imehi aṭṭhārasahi vatthūhi apakāsanti avapakāsanti¹ āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti" (Cullav. VII. 5. 2; see *ibid.* p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

"Seti c'eva āsati ca etthāti senāsanam, mañcapīṭhādīnam. Ten' āha senāsane ti" (Sum. p. 208).

Āsati (Sk. ās), 'to sit.'

¹ The various readings are *apakassanti* and *avapakassanti*.

ĀSAMSA, ĀSAMSATI.

Childers registers āsimśā, but not āsamso, &c.

The phrase "puggalo āsamso," 'a person without desires,' occurs in Ānguttara III. 13. = Puggala IV. 19. = Samyutta III. 3, 1, 5.

From āsamśati we find the participle āsamśāna, which is sometimes written āsasānā.

"Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . ."

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsimśantā gahitukāmā. Nirāsa = nirāsamśa. We find the terms nirāsamśa, āsamśāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsamso so na so āsamśāno), which Prof. Fausböll translates thus: 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire.' Cf. :—

"Etādisam brāhmaṇa disvā yakkham
puccheyya poso sukham āsasāno"

(Jat. IV. p. 18).

The Com. explains āsasāno by āsimśanto, and a Burmese MS. reads āsi [m] samāno.

"Thale ca ninne ca vapanti bijam
anūpakhetto phalam āsasānā"

(Ibid. p. 38).

ĀḶAKA.

An āḷakā is an 'arrow-straightener,' which was formerly made of wood or bone. For a specimen of an Eskimo 'arrow-straightener' see Boyd Dankin's "Early Man in Britain," p. 238. Cf. :—

"Isattho āḷakam pariharati vaṅka-jimha-kuṭṭila-nārācassa ujukaraṇāya" (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33) :—

“Samunnayam attānam usukāro va tejanam
cittam ujum karitvāna avijjam chinda Haritāti”
In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀLĀHANA.

“So tassā . . . sarīrakiccaṃ katvā ālāhanam nibbā-
petvā” (Jāt. I. p. 287).

Ālāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhata pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhata = āharitvā in the following passage :—

“Saṅkāra puñjā āhata susāna rathiyāhi ca
Tato saṅghātikam katvā lūkham dhāreyya cīvaram”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“Tassa gatakāle taṃ kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“Āharimena rūpena na maṃ tvam bādhayissasi”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa piṇḍapātaṃ dātukāmo hoti pesakāri-
vaṇṇam abhinimminivā tantam vināti, Sujātā asurakaññā¹
vāsaram (?) pūreti” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaram* (**B** *ṇamsaram*) for *tasaram*, 'the shuttle.' The Com. explains "*vāsaram pūreti*" by "*vāsaram bhandeti*." *Tasara* or *tamsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"*Nelaṅgo setapacchādo ekāro vattati ratho,*
anīghaṃ passa āyantaṃ chinnaṣotaṃ abandhanan ti"
 (Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "*nelaṅgo*." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "*Nelaṅgo setapacchādo*" (See Sum. p. 75).

III.

"*Evam ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭaya-*
māno viya . . . antevāsiko suvaṇṇa-rajata-manimayāya
āṇiyā taṃ āṇiṃ paṭivāmayamāno viya punap-
puna ratanattayassa vaṇṇam bhāsati" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭi-*
bādhayamāno, and compare "*Tacchanto āṇiyā*
āṇiṃ nihanti balavā yathā" (Thera G. v. 744, p. 73).

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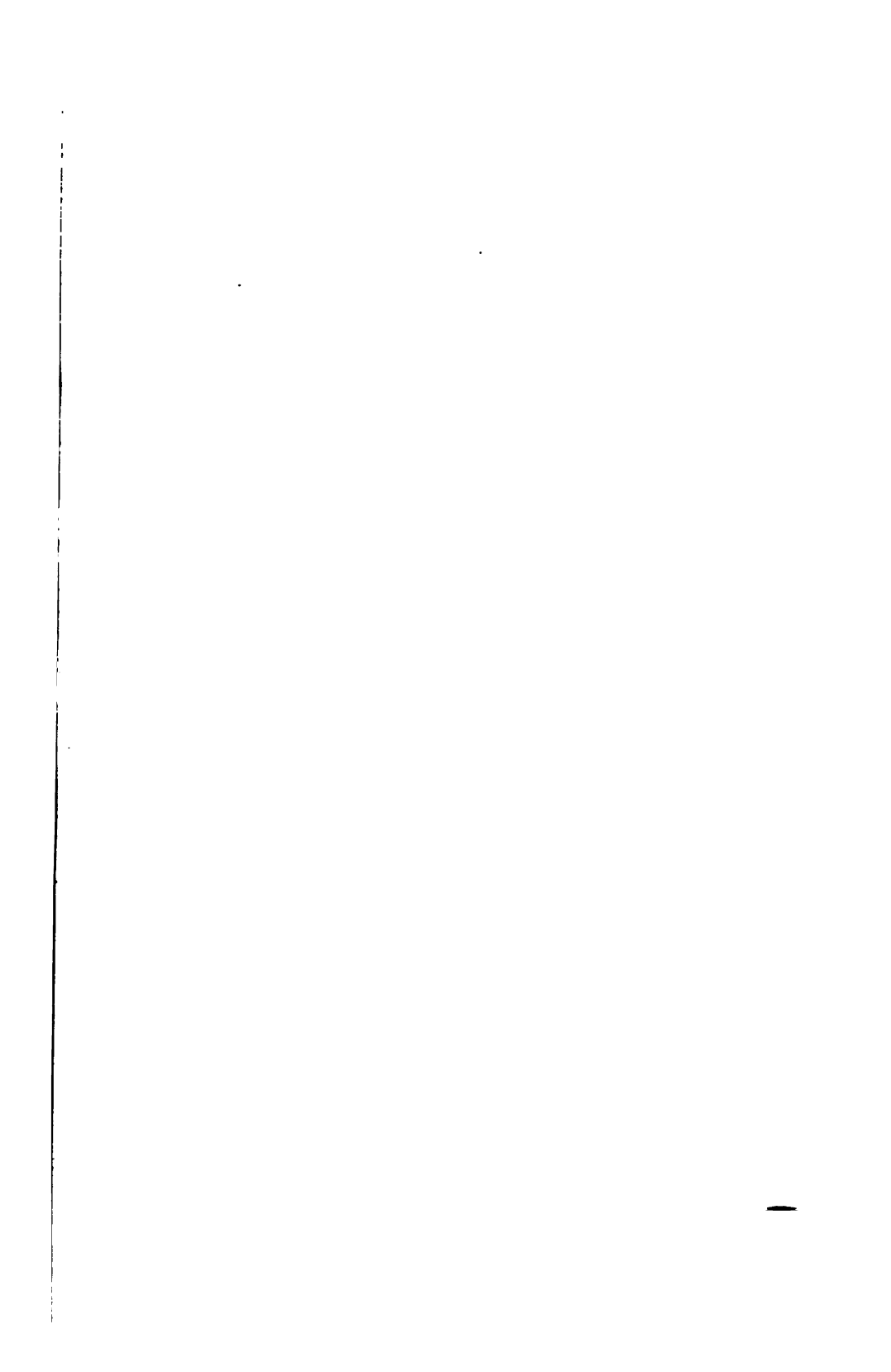
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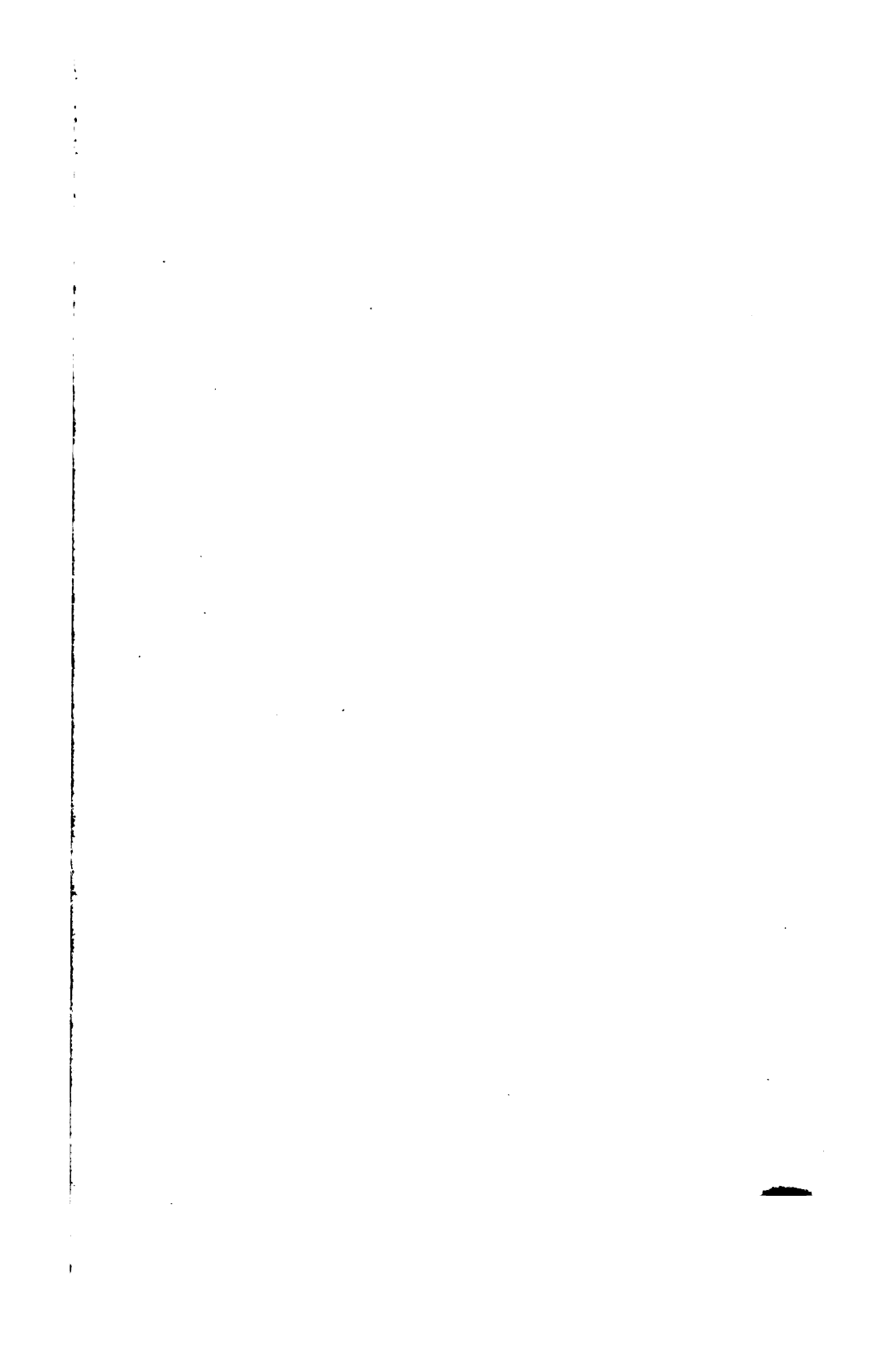
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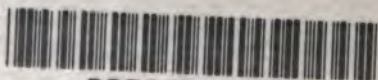
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